THE LIFE OF WILLIAM

[Land]

Now Lord Arch-Bishop of CANTERBVRY, EXAMINED.

Wherein his principall Actions, or Deviations in matters of Doctrine and Discipline (since he came to that Sea of *Canturbury*) are traced, and set downe, as they were taken from good hands, by Mr. *Robert Bayley*, a Learned Pastor of the Kirk of *Scotland*, and one of the late Commissioners sent from that Nation.

Robert Baylie

Very fitting for all judicious men to reade, and examine, that they may be the better able to censure him for those thing wherein he hath done amisse.

Reade and *Judge*.

LONDON,
Printed for *N B* in the Yeare of Grace. 1643.

Summa Capitum.

THE *Preface ſhoweth the unreaſonableneſſe of this new warre, That we have committed nothing againſt the late pacification : That compaſſion, hope, and all reaſon call now for peace at home ; that at laſt we may get ſome order of our enemies abroad, That the* Canterburian *faction deſerves not ſo well of* England, *that armes in their favour ought to be taken againſt* Scotland *: We offer to inſtruct their inſupportable crimes by their owne writs : If armes be needleſly taken in ſo evill a cauſe, they cannot but end in an untimous repentance : In this nick of time very poore wits without preſumption may venture to ſpeake even to Parliaments : The obſtinate ſilence of the* Engliſh Divines *is prodigious.*

CHAP. I.

The delineation of the whole ſubſequent Treatiſe.

OVR *Adverſars decline to anſwere our firſt and chiefe challenge : The ſcope of this writ, All our plea is but one cleare ſyllogiſme, the Major whereof is the ſentence of our Iudge, the Minor, the confeſſion*

of our party, the concluſion a cleare and neceſſar conſequence from theſe two premiſſes.

CHAP. II.

The *Canterburians* avowed *Arminianiſme.*

ARminianiſme, *is a great and dangerous innovation of our Religion: King* James *his judgement thereof: the great increaſe of* Arminianiſme *in* Scotland *by* Canterburies *meanes: King* Charles *his name ſtolne by* Canterburie, *to the defence of* Arminianiſme: *the* Iriſh *Church infected with* Arminianiſme *by* Canterburie: *the* Canterburians *in* England *teach the firſt and ſecond article of* Arminius: *Why King* James *ſtiled* Arminians *Atheiſts: they teach the third and fourth article: Alſo the fifth: the* Arminians *in* England *advanced: their oppoſites diſgraced and perſecuted:* Canterburie *and his fellowes, contrare to the Kings Proclamation, goe on boldly to print, let be to preach* Arminian *tenets: A demonſtration of* Canterburies Arminianiſme *in the higheſt degree: they make* Arminianiſme *conſonant to the articles of* England, *and ſo not contrare to the Proclamation.*

CHAP. III.

The *Canterburians* profeſſed affection towards the pope and popery in groſſe.

ONce *they were ſuſpected of* Lutheraniſme, *but at laſt Poperie was found their marke: To make way for their deſignes, they cry downe the Popes* Antichriſtianiſme: *They are content to have the Popes authoritie*

thoritie ſet up againe in England : *their mind to the Cardinalat : they affect much to be joined with the Church of* Rome *as ſhee ſtands.*

CHAP. IIII.

The *Canterburians* joine with *Rome* in her groſſeſt idolatries.

IN the middes of their denyalls, yet they avow their giving of religious adoration, to the very ſtock or ſtone of the altar : As much adoration of the elements they grant as the Papiſts require : In the matter of Images their full agreement with Rome. *About reliks they agree with Papiſts : they come neere to the invocation of Saints.*

CHAP. V.

The *Canterburians* avow their embracing of the popiſh hereſies and groſſeſt errours.

THey joine with Rome *in ſetting up traditions in prejudice of Scripture : In the doctrine of faith, juſtification, fulfilling of the Law, merit, they are fully Popiſh : In the doctrine of the Sacraments behold their Poperie : they are for the reerection of Monaſteries, and placing of Monks and Nunnes therein as of old : How neere they approach to Purgatorie and prayer for the dead.*

CHAP. VI.

Anent their Superſtitions.

FEw of all Romes *ſuperſtitions are againſt their ſtomack : They embrace the groſſeſt not only of their privat, but alſo of their publick ſuperſtitions.*

CHAP.

CHAP. VII.

The *Canterburians* embrace the Messe it selfe.

They cry downe so farre as they can all preaching: They approve the masse both for word and matter: The Scotish Litargie is much worse then the Englisb: Many alterations into the Scotish, -specially about the offertorie, the consecration, the Sacrifice, the Communion.

CAP. ULT.

The *Canterburian* maximes of Tyrannie.

THE tyrannous usurpation of the Canrerburians, *are as many and heavie as these of the Romish Clergie: King* Charles *hates all tyrannie: the* Canterburians *flatter him in much more power then ever he will take: they enable the Prince without advice of the church, to do in all Ecclesiastical affairs what he thinks meet: They give to the King power to doe in the State what ever he will without the advice of his Parliament: In no imaginable case they will have the greatest tyrants resisted: What they give to Kings is not for any respect they have to Majestie, but for their owne ambitious and covetous ends.*

The chiefe witnesses which in *the following action are brought in to depone.*

WIlliam Lad *Archbishop of* Canterbury *in his speach before the Starre-chamber, in his relation of his conference with Iesuite* Fisher, *as it was the last*

laſt yeare amplified and reprinted by the Kings direction: In Andrewes opuſcula poſthuma, *ſet out by him, and dedicated to the King.*

B. Whyt of Eli *in his treatiſe upon the Sabbath, and his anſwere to the lawleſſe Dialogue.*

B. Montagu *of* Chicheſter *in his anſwer to the gagger, in his appeale, in his* antidiatribæ, *in his* apparatus, *in his* origines.

B. Hall *of* Exeter, *in his old Religion ſet out with his owne apologie, and the apologie of his friends M.* Chomley, *and M.* Butterfield: *In his remedie of profaineſſe.*

Peter Heylen *Chaplane in ordinar in his anſwer to* Burton *ſet out, as he ſayes, by the command of authority, as a full and onely Reply to be expected, againſt all the exceptions which commonly are taken at my Lord of* Canterbury *his actions, in his antidotum* Lincolinenſe *ſubſcribed by* Canterburies *Chaplane.*

D. Pottar, *Chaplane in ordinar, in his charity miſtaken, as he prints, at the command of authority.*

D. Laurence *chaplane in ordinar, in his ſermon preached before the King, and printed at the command of authority.*

D. poklingtoun *in his Sunday no Sabbath, in his* altare Chriſtianum, *ſubſcribed by* Canterburies Chaplane.

Chriſtopher Dow *in his anſwere to* Burton, *ſubſcribed by* Canterburies Chaplane.

Couzine *in his devotions, the fourth edition, ſubſcribed by the B. of* London *his owne hand.*

Chounæus *in his* collectiones Thelogicæ; *dedicated to my L. of* Canterburie, *and subscribed by his Chaplane.*

Shelfoord *in his five pious Sermons, printed at* Cambridge, *by the direction of the* Vice-chanceler D. Beel, *set out with a number of Epigrames Latine & English, by divers of the university fellowes, defended yet still by* Heylene, *and* Dow, *in their bookes, which* Canterbury *hath approved.*

Antonie Stafford *in his female glory, printed at* London, *and notwithstanding of all the challenges, made against it, yet still defended by* Heylene & Dow *in their approved writs.*

William Wats *in his sermon of apostolicall mortification.*

Giles Widowes *in his schismaticall* Puritan.

Edward Boughen *in his Sermon of order and decencie.*

Mr. Sp. of Queenes Colledge in Cambridge, in his Sermon of Confession.

Samuel Hoards *an his sermon at the* Metropoliticall visitation.

Mr. Tedders *in his sermon, at the* visitation *of the B. of* Norwitch, all subscribed by the hands of my L. of Canterburies Chaplane, Bray, Oliver-Baker, *or some others.*

THE

THE PREFACE

IT is fallen out much beside our expectation that the ſtorme of war ſhould now againe begin to blow, when we did eſteeme that the mercy of GOD, and juſtice of our Prince had ſetled our Land in a firme Peace for many generations, at leaſt for many days, and ever while ſome appearance of provocation ſhould have ariſen from us, for the kindling of the wrath of our enraged enemies; whoſe fury though we know well not to be quite extinguiſhed, yet we did ſurely think it would not break forth in haſte in any publick and open flame, till ſome new matter had bin furniſhed, or ſome probable colour of a new quarrell could have beene alledged againſt us.

Wee did expect nothing leſſe then war.

When we have ſcattered that cloud of calumnies, which by their tongues and pens they had ſpread abroad of our rebellion, and many other odious crimes, when by our frequent ſupplications, informations, remonſtrãces, declarations, and other writs, we have cleared abundantly the juſtice of our cauſe, the innocency of our proceedings to all the ingenuous mindes of the Ile, and to ſo many of our neighbour nations, as have bin deſirous to cognoſce of our affairs; when our gracious and juſt Prince, in the very heat of his wrath raiſed alone by their miſ-informations, even while armes were in his

Wee have committed nothing that can be pretended with any goodly colour for the breach of the late pacification.

hand, hath beene moved with the unanimous consent of all his English Counsel, of all his Commanders & whole army, to acknowledge us good and loyall subjects: And after a full hearing of our cause in his campe to professe his satisfaction, to pronounce us free of those crimes which before were falsly blazed of us, to send us all home in peace, with the tokens of his favor, with the hearty embracements of that army which came against us for our ruine: When we in a generall assembly of our Church, with the knowledge & full consent of his Majesties high Commissioner & whole counsel have justified our opposition to the innovation of our Religion & Lawes by the Prelates, our excommunication of them therefore, the renewing of our Covenant, and all the rest of our Ecclesiasticall proceedings; when our States in Parliament were going on in a sweet harmony to confirm the weaknesses & set right the disorders of our Estate, and that no farther then cleare equity, reason, law, yea the very words of the pacificatory edict did permit; when our whole people were minding nothing but quietnesse, having cast their necks under the feet of our reconciled King, put all their castles & canons in his hand, without any security, but the royall Word, & received heartily all those fugitives who had taken armes in the Prelates cause, against their Country, having no other mind, but to sit down with joy, and go about our own long neglected businesse; praising God, & blessing the King: The martiall minds among us, panting for languor to be imployed over sea, for the honor of the crown; in spending their bloud against the insolent enemies of his Majesties house. While these are our onely thoughts, It was more then marvellous to us

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that first the dumbe and obſcure whiſperings, and at once the loud blaſts, the open threats of a new more terrible & cruell war then before ſhould come to our ears, that our Caſtles ſhould be filled with ſtrangers, be provided with extraordinary victuals and munition, as againſt a preſent aſſault, or long ſiege: Many of our Nobles tempted to leave our cauſe; numbers of aſſays made to break the unity of all our Eſtates: And at laſt our Parliament commanded to ariſe, the commiſſioners therof, after a long & wearyſome journy to Court, for the clearing of ſome ſurmiſed miſtakes about moods & forms of proceeding, refuſed preſence: A Parliamēt in England *indicted (as the rumour goeth) to perſwade that nation, our deareſt neighbors, with whom our cauſe is common, to imploy their means and armes againſt us, that ſo our old nationall and immortall wars may be renewed to make ſport to* Prelates, *& a bridge for the* Spaniard or French *to come over ſea and ſit downe maſters of the whole Ile, when both nations by mutuall wounds are diſabled for defence againſt the force of an enemy, ſo potent as either* France or Spain *are this day of themſelvs, without the aſſiſtance which too like ſhall be made them by the* Papiſts *of the Ile, and many moe, who will not faile to joyne for their own ends with any apparent victor.*

We admire how it is poſſible that inteſtine armes without any neceſſity ſhould be taken up at this ſeaſon when all the forces the whole Ile can ſpare are moſt earneſtly called for, by the tears of his Majeſties only ſiſter, by the bloud and long deſolation of her moſt miſerable Subjects, by the captivity and baniſhment of all her hopefull Children, Prince Charles, *lying daily under*

Compaſſion, hope, and all reaſon call now for peace at home, that at laſt we may get ſome order of our enemies abroad.

the hazard of the French *Kings mercie at* Paris, *the Prince* Robert *of the Emperors at* Vienne, *the reſt of that royall bloud lying ſo many yeares with their Mother; baniſhed in a ſtrange Country: Pitty would command us to put up all our homeward quarrels, though they were both great and many, let be to forge any, where none reall can be found: Yea, hope would allure us to try now, if ever, our Armes on thoſe ſpiteſull Nations, the hereditary enemies of our Religion and of our Ile, when God hath made them contemptible by the cleere ſucceſſe he giveth daily te every one that riſeth againſt them:* Bannier *with a wing of the Swediſh Army, dwelling in ſpite of the* Emperor *all this yeare in the heart of his Countries, a part of* Weymers *forces with a little helpe from* France *triumphing on the* Rhene, *for all that* Baviere, Culen, *the* Emperor *or* Spaniard *can doe againſt them: That very ſtrong and great Armado all utterly cruſhed in our eyes by the* Hollanders *alone, without the aſſiſtance of any: The very* French, *not the beſt ſea-men, having lately beaten oftner then once the* Spaniſh *navies in the* Mediterran, *the* Spaniſh Empire *labouring of a dangerous fever both at home and abroad, the* Portugallians *in ſpite of* Philip, *crowning* Iohn of Braganza *for their King, the* Catalonians *putting themſelves in ſubjection to the* French Crown, Naples *and* Weſt-flanders *brangling, the Fleet of the States almoſt domineering in the* Weſtindian *ſeas. Shall we alone ſit ſtill for ever? ſhal we ſend always nought but baſe contemtible & derided ſupplications to theſe intractable Princes? ſhal we feed our ſelves ſtill with their ſcornfull promiſes, which ſo oft we have found, to our great diſgrace, moſt falſe?*

yea,

yea, rather then to beat them by that aboundance of power which we have, if God will give us an heart to imploy it, rather then to pull downe those tyrants who have shed rivers of Protestants bloud, who have long troden on the persons of our neerest friends, & in the, on our honour! Is it now meet we should choose to goe kill one another, alone for the bearing up of Prelats tailes, and that of Prelates as unworthy of respect as any that ever wore a Mytre. Let our kindred, let our friends, let all the Protestant churches perish, let our own lives & estates run never so evident an hazard, yet the Prelates pride must be borne up, their furious desire of revenge must be satiate; all their Mandamus in these dominiõs must be executed with greater severity & rigour then those of their brethren are this day in Italy or Spaine, or those of their grand-father at Rome.

To us surely it is a strange Paradox, that a Parliament of England so wise, grave, equitable a Court, as in all bygon times it hath ever proved, should be thought in danger at any time, let be now to be induced by any allurement; by any terrour, to submit themselves as Vallets and pages to the execution of the lusts, the furies and outragious counsels of Canterbury and his dependers, for they know much better then we, that the maine greevances both of their Church and state; have no other originall, no other fountaine, on Earth but those men. Who other but they have keeped our most gracious Prince at a distance from the countrey almost ever since he came to the Crowne? For whose cause have Parliaments these many yeares bin hindred to meet, and when they have met, beene quickly raised, to the unspeakable griefe and prejudice of the whole land,

The Canterburian faction deserveth not so well of England that armes in their favour ought to be taken against Scotland.

and

& of all our ſriends abroad. By whoſe connivence is it that the idolatrous chappels of both the Queens in the moſt conſpicuous places of the Court are ſo gorgeous & much frequented? Whoſe tolerance is it that at London three maſſe-prieſts are to be found for one Miniſter, that three hundreth of them reſide in the city in ordinar, & ſix thouſand at leaſt in the country; If ye truſt the Ieſuits Catalogues to Rome? Whence comes their immunity frō the laws, who have ſet up cloiſters for Monks and Nuns, let be houſes for open Maſſes in divers cities of the Kings dominions? Why is our correſpondence with the Pope no more ſecret, but our Agents avowedly ſent to Rome, & his holineſſe Nuntioes received here in ſtate, & that ſuch ones as in publik writs have lately defamed with unſpeakable reproaches the perſon and birth of that moſt ſacred Q. Elizabeth. Such actions, or at leaſt long permiſſion of ſuch abominations doe they flow from any other but his Grace, the head and heart of the Cabbin Counſell? Did any other but he and his creatures, his legs and armes hinder alwayes our effectuall allyance with the Swedes & French, when their armies did moſt flouriſh in Germany for the relief of the oppreſſed churches? why was that poore Prince the King of Boheme to his dying day kept from any conſiderable helpe from Britaine? How was theſe young princes the other year permitted to take the fields with ſo ſmall forces, that a very mean power of a ſilly commander beat them both, tooke the one captive, and put the other in his flight to an evident hazard of his life: Who moved that innocent Prince, after his eſcape, to take ſo ſtrainge a counſell as the world now ſpeaks of, and

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when he was engadged, who did betray both his purpose and person to the French King, could any without the Cabbine understand the convey of such matters, and within that Cabbine does any come without his graces permission? Is not that man the evident author of all the Scotish broyles? Are not his letters extant, his holy hands interlynings of the Scotish service to be seen, his other writtes also are in our hands, making manifest that the beginning and continuance of that cursed worke hath no spring without his braine? When the King himselfe after ripe advisement and all about him both English *and* Scots *had returned in peace, who incontinent did change the face of the Court and revive that fire, which in the heart of the Prince and all his good Subjects was once closse dead.*

That a Parliament of England *will not only let such a man and his complices goe free, but to serve his humour, will be content to ingadge their lives and estates for the overthrow and inslaving of us their best neighbors, that over our carcases a path-way may be made for Bishops now, and at once for the* Pope *and* Spaniard *to tread on the neck both of their bodies & souls, we cannot beleeve. Yet if any such things should be propounded (for what darevot effronted impudence attempt) we would require that sage Senat before they passe any bloudy sentence of war against us to consider a little the quality of that party for whose cause they take armes, we offer to instruct to the full satisfaction of the whole world of free & imprejudicate minds, not by fleeing reports, not by probable likelihoods, not by the sentences of the graveste and most solemne judicatories of this land, our two last generall assemblies & late parliament, who at far gree-*

Wee offer to instruct by the writs of our partie their unsupportable crimes.

ter length & with more mature adviſement did cognoſce of thoſe cauſes, then ever any Aſſembly or Parliament amongſt us, ſince the firſt founding of our Church and Kingdome did reſolve upon any matter whatſoever: All thoſe means of probation we ſhall ſet aſide and take us alone to the mouth of our very adverſaries. If by their owne teſtimony we make it evident, that beſide books, ceremonies, and Biſhops which make the proper and particular quarrell of this nationall Kirk againſt them, they are guilty of groſſe Arminianiſme, plain Popery, and of ſetting up of barbarous tyrannie, which is the common quarrell of the Kirk of England, of all the reformed Kirks, and of all men who delite not to live and die in the fetters of ſlavery. If we demonſtrate, not ſo much by their preachings and practiſes amongſt us, as by their maximes printed with priviledge among your ſelves, which to this day, though oft preſſed thereto, they have never recanted. If we ſhew that yet ſtill they ſtifly avow all the articles of Arminius, a number of the groſſeſt abominations of Popery, ſpecially the authority of the ſea of Rome, that they urge concluſions which will force you without any reluctance, ſo much as by a verball proteſtation, not onely to give way unto any iniquitie whatſoever, either in kirk or ſtate, whereto they can get ſtolen the pretext of the Kings name; but alſo to lay downe your neck under the yoke of the King of Spaine, if once he had any footting in this Ile, without any farther reſiſtance; though in your church by force that Tyrant ſhould ſet up the Latine Meſſe in place of the Bible, and in your ſtate for your Magna Charta and acts of Parliament, the lawes of Caſtile, though in your eyes he ſhould deſtroy the whole race of the royall family, though

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the remainder of the Nobility and Gentry in the land ſhould be ſent over by him, ſome to worke in fetters in his Mines of Peru, Others in chaynes to row all their dayes in his gallayes in the Mediterrane, *for all theſe or any other imaginable acts of tyrannie that could eſcape the wicked head of any mad* Nero, *of any monſtrous* Caligula; *theſe men doe openly take upon them to perſwade that no kind of reſiſtance for defence can be made by the whole States of a land, though ſitting in Parliament, with a moſt harmonious conſent, no more nor the Jewes might have done againſt* Nabuchadnezer, *or the Chriſtians of old againſt the Pagane Emperours, or the Greek Church this day againſt the grand* Signieur *in* Conſtantinople, *that all our forbeares both* Engliſh *and* Scots *in their manifold bickerings againſt the miſleaders of their Princes, againſt the tyrannizing factions of Court, were ever Traytors and Rebels, and ought to have loſed their heads and lands for their preſumption to defend their liberties, againſt the intolerable inſolencies of a pack of runigat Villanes, and for their boldneſſe, to faſten the tottering Crowne upon the head of their Kings: all ſuch Services of our Anteceſſours to King and Country, were treacherous inſurrections.*

If for all theſe their crimes I make ſpeak before you no other witneſſes then their own tongues, I truſt there ſhall not remain in your minds the leaſt ſhadow of any ſcruple to believe my allegations, nor in your wils the leaſt inclination to joine with the counſels of ſo polluted and ſelf-convicted perſons: And if to men whoſe open profeſſion in their printed bookes, let be ſecret practiſes, leades to ſo wicked ends ſo far contrare to the glorie of God, to the honour and ſafety of our King, to

Armes need-lelly taken in ſo evill a cauſe can not but end in an untimous repentance.

the well of us all, whether in Soule, body, eſtate, children, or any thing that is deare to vs, yee would lend your armes againſt us; we believe the Lord of Hoaſts, the righteous Judge would be oppoſite to you, and make hundreds of your men in ſo evill a cauſe flee before ten of ours: Or, if it were the profound and unſearchable pleaſure of the God of Armies, to make you for a time a ſcourge to beat us, for our manifold tranſgreſſions, yet when yee had obtained all the Prelats intentions, when wee for our other ſins were tred under your feet, we would for all that hope to die with great comfort and courage, as defenders of the truth of God, of the liberties and lawes of our Country, of the true good and honour of the Crown and Royall Familie: All which as wee take it, one of the moſt wicked and unnaturall factions that ever this Iſle did breed, are manifeſtly oppugning: yet certainly, we could not but leave in our Teſtament to you our unjuſt oppreſſors the legacie of an untimous repentance; for when yee have killed thouſands of us, and baniſhed the reſt out of the Iſle, when on the back of our departure, your ſweet foſters the Biſhops have brought the Pope upon you and your children; when a French *or* Spaniſh *invaſion doth threaten you with a ſlaviſh conqueſt; Will yee not then all, and above all our gracious Prince regrate, that he hath beene ſo evill adviſed, as to have put ſo many of his brave Subjects to the cruell ſword, who were very able & moſt willing to haue done him noble ſervice againſt theſe forraine uſurpers? Would not at ſuch a time, that is too likely to be at hand, if our Prelates adviſes now be followed, both his Majeſtie, and all of you who ſhall remaine in life, be moſt earneſt recallers not onely of your*

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owne Country-men, (many thousands whereof yee know have lately by Episcopall tyranny beene cast out from their homes, as far as to the worlds end, among the savadge Americans) but also the reliques of our ruine from their banishment, with as great diligence as in the time of Fergus the second, the inhabitants of this land did recall our ancestors, when by the fraud and force of a wicked faction they were the most part killed, and the rest sent over Sea in banishment. It were better by much, before the remedilesse stroke be given, to be well advised, then out of time to sigh, when the millions of lost lives, when the happinesse of our true Religion, when the liberties of both the nations, once thrown away by our owne hands, can not againe bee recovered.

To the end therefore that such lamentable inconveniences may be eshewed, and your Honors the more animate to deny your power to those, who now possibilie may crave to have it abused against us without cause, beside numbers of pressing reasons, wherewith I doubt not every wise man amongst you is come well enough instructed from his owne considerations, and which I trust shall be further presented in plenty by these of our Nation, who have ever beene at the head of our affaires, whom God hath still enabled to cleare the justice and necessitie of all our proceedings hitherto, to the minds of all, save our infatuat adversaries, whom superstition and rage hath blinded. If it might be your Honours pleasure when all the rest have ended, I could wish that euen vnto me, a little audience were given: my zeale to the truth of God, to the peace of this Isle, to the honour of our deare and gratious Soveraigne, imboldeneth

In this nick of time very poore wittes without presumption may venture to speake to Parliaments.

neth me to offer even my little myte of information. This is a period of time, when the obstinate silence of those who are most obliged by their places and gifts to speake, must open the mouths of sundrie, who are not by much so able; verie babes, yea stones must finde a tongue when Pharisees deny their testimonie to CHRIST: Dumbe men will get words when a father, when a King, let bee a whole kingdome, by the wickednesse of a few, is put in extreme perrill of ruine: An Asse will finde language when the devouring sword of an Angel if drawne against the Master. Nothing more common in the Roman Annals, then the speaches of very Oxen, before any calamitie of the Common-wealth: The claiking of Geese did at a time preserve the Capitoll: Amiclæ was lost by too much silence: The neglect of the voice of a Damosel, the contempt of Cassandraes warning, the casting of her in bands, for her true but unpleasant speach, did bring the Trojane horse within the wals, and with it the quick ruine both of the city and Kingdome.

An offer deserving a little audience,

I hope then that the greatnesse of my undertaking may purchase me a little audience: for I offer to make you all see with your owne eyes, and heare with your owne eares the Canterburians to declare by their owne tongues, and write downe under their own hands their cleare mindes, to bring in our Church Arminianisme, and compleet Popery, and in our State a slavery no lesse then Turkish. If yee finde that I prove my offer, I trust I may bee confident of your wisedomes, that though Cicero himselfe, and with him Demosthenes as a second, and Orpheus with the enchantments of his tongue and harp, as a third

marrow

marrow, should come to perswade, yet that none of you shall ever bee moved by all their oratorie, to espouse the quarrels of so unhappy men. If I faile in my faire undertaking, let me bee condemned of demeritie, and no houre of your leasure be ever again imployed, in taking notice of any more of my complaints: But till my vanity bee found, I will expect assuredly from your Honours one hearing, if it were but to waken many an able wit, and nimble pen, in that your venerable House of Convocation: Numbers there, if they would speake their knowledge, could tell other tales then ever I heard in an out-corner of the Isle, farre from the secrets of State, and all possibilitie of intelligence how many affaires in the World doe goe.

The silence of the English Divines is prodigious.

It is one of the wonders of the World, how many of the English Divines can at this time be so dumbe, who could well, if they pleased, paint out before your eyes with a Sun-beame all the crimes I speake of in that head and members. It is strange that the pilloring of some few, that the slitting of Bastwickes *and* Burtowns *nose, the branding of* Prinnes *cheeke, the cutting of* Lightouns *eares, the scourging of* Lylburne *through the City, the close keeping of* Lincolne, *and the murthering of others by famine, colde, vermine, stinke, and other miseries in the caves and vaults of the Bishops houses of inquisition, should bind up the mouthes of all the rest of the learned. England wont not in the dayes of hottest persecution, in the very Marian times, to be so scant of faithfull witnesses to the truth of Christ, we can not now conjecture what is become of that zeale to the true Religion, which*

which we are perſwaded lyes in the heart of many thouſands in that gracious Kirk; we truſt indeed that this long lurking, and too too long ſilence of the Saints there, ſhall breake out at once in ſome hundreths of trumpets and lampes, ſhining and ſhouting, to the joy of all the reformed Churches, againſt the campe of theſe enemies to God, and the King; that quickly it may be ſo, behold I here firſt upon all hazards doe breake my pitcher, doe hold out my lampe, and blow my trumpet before the Commiſſioners of the whole Kingdome, offering to convince that prevalent faction by their owne mouth, of Arminianiſme, *Poperie, and tyrannie.*

The

The main ſcope and delineation *of the ſubſequent Treatiſe.*

Chap. I.

Our Adverſaries are very unwilling to ſuffer to appeare, that there is any further debate betwixt them and us, but what is proper unto our Church, & doth ariſe from the Service Book, Canons,& Epiſcopacie, which they have preſſed upon us with violence, againſt all Order Eccleſiaſticall and Civill: In the mean time, leſt they become the ſacrifices of the publike hatred of others, in a ſubtle Sophiſtication they labour to hide the notable wrongs and affronts which they have done openly to the Reformed Religion, to the Churches of England, and all the Reformed Churches

Our adverſaries decline to anſwer our greateſt challenge.

in the main and moſt materiall queſtions debated againſt the Papiſts ever ſince the reformation: for ſuch as profeſſe themſelves our enemies, and are moſt buſie to ſtirre up our gracious Prince to armes againſt us, do wilfully diſſemble their knowledg of any other controverſie betweene them and us, but that which properly concerneth us, and rubbeth not upon any other Church. In this their doing the Judicious may perceive their manifold deceit, whereby they would delude the ſimple, and many wittie worldlings do deceive themſelves: Firſt, they would have the world to think that wee obſtinately refuſe to obey the Magiſtrate, in the point of things indifferent, And therefore unneceſſarily, and in a fooliſh preciſeneſſe draw upon ourſelves the wrath of the King. Secondly, when in our late Aſſemblies, the order of our Church is made known, and the ſeeds of ſuperſtition, hereſie, idolatrie and antichriſtian tyranny are diſcovered in the ſervice Booke and Canons, they wipe their mouth, they ſay, No ſuch thing is meant; and that wee may upon the like occaſion blame the ſervice Booke of England. Thirdly, when by the occaſion of the former quarrellings, their palpable Poperie and Arminianiſme are ſet before their eyes, and their perverſe intentions, deſires, and endeavours, of the change of Religion and lawes are upon other grounds then upon the ſervice Booke and Canons objected againſt them; they ſtop their eares, or at leaſt ſhut their mouths, and anſwer nothing. This challenge they ſtill decline and misken; they will not let it be heard, let bee to anſwer to it; And

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for to make out their tergiverſation, for to daſh away allutterly this our proceſſe, they have bin long plying their great engine; and at laſt have wrought their yondmoſt *myne* to that perfection, that it is now ready to ſpring under our wals. By their flattering calumnies they have drawne the Prince againe to arms, for the overthrow of us their challengers, and for the affrighting by the terrour of armies on foot all others elſwhere, from commencing any ſuch action againſt them.

As for us, truly it were the greateſt happineſſe we do wiſh for out of Heaven, to live peaceably in all ſubmiſſion and obedience, under the wings of our gracious Soveraigne, and it is to us a bitterneſſe as gall, as wormwood, as death to be neceſſitate to any conteſt, to any contradictory tearms, let be an armed defence, againſt any whom hee is pleaſed to defend: Yea certainly, it were the great joy of our hearts, to receive theſe very men, our mortall enemies, into the arms of our affection, upon any probable ſignes in them, of their ſincere griefe, for the huge wrongs they have intended, and done to their Mother-church and Country. But when this felicity is denied, and nothing in them doth yet appeare but induration, and a malicions obſtinacie; going on madly through a deſperate deſire of revenge, to move a very ſweet Prince for their cauſe to ſhed his own bloud, to rent his own bowels, to cut off his own members, what ſhall wee doe but complain to GOD, and offer to the Worlds eyes the true cauſe of our ſufferings, the true grounds of this Epiſcopall warre, or rather not Epiſcopall but

The ſcope of the treatiſe.

Canterburian broyle? for wee judge ſundry Biſhops in the Iſle to be very free of theſe miſchiefs, and believe that divers of them would gladly demonſtrate their innocency, if ſo be my Lord of *Canterbury* and his dependants, were in any way to receive from the Kings juſtice ſome part of their deſerveings.

Howſoever, that wee may give a teſtimony to the truth of God, which wee are like at once to ſeale with our bloud, wee will offer to the view of all Reformed Churches, and above the reſt to our neereſt and ſibbeſt ſiſter of *England*, as it were in a Table, divers of theſe errours, which our party firſt by craft and ſubtilty, but now by extreame violence of fire and ſword, are labouring to bring upon us; to the end that our deare brethren underſtanding our ſufferings in the defence of ſuch a cauſe, may be the more willing at this time to contribute for our aſſiſtance from God, the helpe of their earneſt Prayers, and for ever hereafter to condole with the more hearty compaſsion, any miſery which poſsibly may befall us, in ſuch a quarrell.

All our plea, is but one cleer ſyllogiſme.

Albeit truly our hopes are yet greater then our feares, if we could become ſo happy as once to get our plea but entred before our Prince; for wee can hardly conceive what in reaſon ſhould hinder our full aſſurance of a favourable deciſion from that Sacred mouth, whoſe naturall equity the World knows in all cauſes whereof he is impartially informed, ſince our whole action is nought but one formall argument, whereof the *Major* is the verdict of our judge, the *Minor* ſhall be the open and avowed

vowed Teſtimony of our party, need wee feare that either our Judge or party will be ſo irrationall as to venture upon the deniall of a concluſion, whereof both the premiſſes is their own open profeſsion?

Our *Major* is this: Who ever in the Kings Dominions ſpreads abroad Popery or any doctrine oppoſite to the Religion and Laws of the Land, now eſtabliſhed, ought not to be countenanced, but ſeverely puniſhed by the King. This *Major* the King hath made certaine to us in his frequent moſt ſolemne aſſeverations, not only at his Coronation both here and in *England*, in his Proclamations both here and there, (*a*) but alſo in his late large Declaration, oftimes giving out his reſolution to live and die in the reformed Proteſtant Religion, oppoſite to all Popery; to maintaine his eſtabliſhed Laws; and in nothing to permit the enervating of them: Yea, this reſolution of the King is ſo peremptory,

The Major thereof.

(*a*) Neither ſhall We ever give way to the authorizing of any thing, whereby any innovation may ſteale or creepe into the Church, but ſhall preſerve that unitie of doctrine and diſcipline, eſtabliſhed in Queen *Eliſabets* Reigne, whereby the Church of *England* have ſtood and flouriſhed, ſince *Proclam. d ſſolving the Parl. of England*, 1628. and therefore once for all, we have thought fit to declare, and hereby to aſſure all our good people, that we neither were, are, nor ever (by the grace of God) ſhall be ſtained with Popiſh ſuperſtition, but by the contrary, are reſolved to maintain the true Proteſtant Religion, already profeſſed within this our ancient Kingdome. We neither intend innovation in Religion or Laws, *Proclam. Iune* 8. 1638. to free all our good Subjects of the leaſt ſuſpition of any intention in us, to innovate any thing either in Religion or Laws, and to ſatisfie not only their deſires, but even their doubts. Wee have diſcharged, &c. *Proclam. Septemb.* 22. 1638. and to give all his Majeſties people full aſſurance, that hee never intended to admit any alteration or change in the true Religion profeſſed within this Kingdome, and that they may be truly and fully ſatisfied of the reality of his intentions, and integrity of the ſame, his Majeſty hath been pleaſed to require and command all his good Subjects, to ſubſcribe the Confeſſion of Faith, formerly ſigned by his deare Father, in *Anno* 1580: and it is his Majeſties will that this be inſert and regiſtred in the Books of Aſſembly, as a teſtimony to poſterity, not only of the ſincerity of his intentions to the ſaid true Religion, but alſo of his reſolution to mayntain and defend the ſame, and his Subjects in the profeſſion thereof, *Proclam. Decemb.* 18. 1638.

remptory, and publikely avowed, that *Canterbury* himſelfe dare not but applaud thereto; (*b*) in his *Starre-chamber Speech*, who can ſeeme more forward then hee for the great equity, to puniſh condignely all who would but mint to bring in any popery in this Iſle, or aſſay to make any innovation in Religion or Lawes? Wee believe indeed that the man doth but juggle with the World in his faire ambiguous generalities, being content to inveigh as much againſt popery and innovation as we could wiſh, upon hopes ever when it comes to any particular of the groſſeſt popery wee can name, by his ſubtile diſtinctions and diſputations to ſlide out of our hands: But wee are perſwaded what ever may be the juggling of ſophiſticating Biſhops, yet the magnanimous ingenuity, the Royall integrity of our gracious Soveraigne is not compatible with ſuch fraudulent equivocations, as to proclaime his deteſtation of popery in generals, and not thereby to give us a full aſſurance of his abhorring every particular, which all the orthodox Preachers of this Iſle ſince the Reformation, by Queene *Eliſabet* and King *James* allowance have ever condemned as popiſh errours. Our Major then wee truſt may be paſt as unqueſtionable.

(*b*) If any prelate would labour to bring in the ſuperſtitions of the Church of Rome, I doe not only leave him to Gods iudgment, but if his irreligious falſhood can be diſcovered, alſo to ſhame and ſevere puniſhment from the State, and in any juſt way, no mans hands ſhould be ſooner againſt him then mine.

The Minor.

Wee ſubjoine our Minor, But ſo it is that *Canterbury* and his dependars, men raiſed, and yet maintained by him, have openly in their printed bookes, without any recantation or puniſhment to this day ſpread abroad in all the Kings dominions, doctrines oppoſite to our Religion and lawes, eſpecially the moſt points of the groſſeſt poperie. In reaſon all

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our bickering ought to be here alone. This Minor I offer to inſtruct, and that by no other middes then the teſtimony of their own pens. If I doe ſo to the full ſatisfaction of all, who know what are the particular heads of the reformed Religion, and what the tenets of Popery oppoſite thereto, what are the lawes ſtanding in all the three dominions, and what the contrary maximes of the *Turkiſh* empire, wherewith *Machiaveliſts* this day every where are labouring to poyſon the eares of all Chriſtian Princes, for enervating the laws and liberties of their Kinngdomes: I hope that reaſon and juſtice which ſtand night and day attending on either ſide of King *Charles* throne will not fail to perſwade the chearfull embracement of the concluſion, which follows by a cleare and naturall neceſsity, from the forenamed premiſſes, to wit, that *Canterbury* and his dependars in all the three dominions ought not to be countenanced by the King, but ſeverely puniſhed: Let be that for their paſtime a bloody and hazardous war ſhould be raiſed in ſo unſeaſonable a time, for the undoing of that countrie and Church which God hath honoured with the birth and baptiſme, both of his Majeſties owne perſon, and of his renowmed father, and to the which both of them as all their hundreth and ſix glorious Predeceſſors, are endebted before God, and the World, all their Prerogatives both of nature, grace, and eſtate, ſo much as any Princes were ever to their mother Church and native country.

The concluſion.

CHAP.

Chap. II.

The Canterburians *avowed* *Arminianiſme.*

Arminianiſme a great and dangerous innovation of Religion.

ARminianiſme how great and dangerous an innovation of the reformed Religion it is, we may learne by the late experiences of our neighbours, when that weed began to ſpread among them. The States of *Holland* have declared in many paſſages of their Dordracen Synod, that they found it a more ready meane to overthrow both their Church and State, then all the engines, policies, armes which the Pope, and Spaniard, in any bygone time had uſed againſt them. The Church of *France* the other yeare, when *Amirot*, and *Teſtard*, and ſome few of their Divines, were but ſurmiſed to incline a little towards ſome ſmall twigs of one article of *Arminius*, was ſo affrighted, that they reſted not till in a generall Aſſembly at *Alenzon*, they did run together for the extinguiſhing of the firſt ſparkes as it were of a common fire. When *P. Baro* in *Cambridge* began to run a little on this rock, how carefull was my Lord of *Canterbury* and the Biſhops then in their meeting at *Lambeth* for the cruſhing of that *Cockatrice* in the egg? when that ſerpent again in the ſame place began to ſet up the noſe in the writtes of *Thomſon*, how carefull was the Biſhops then by the hand of their brother of *Salisbury* Doctor *Abbots* to cut of the head of that monſter? But what ſpeake wee of the Churches reformed? The very Synagogue of *Rome* whoſe conſcience

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is enlarged as the Hell to ſwallow downe the vileſt morſels of the moſt lewd errours that Antichriſt can preſent, yet did they ſticke much at this bone, when the Jeſuit *Molina* began to draw out theſe dregs of *Pelagianiſme* from the long neglected pits of ſome obſcure Schoolmen, what clamours were raiſed there, not only by *Alvarez* and his followers, but alſo by numbers of Prelats and ſome great Princes, till the credit of the Jeſuits in the Court of *Rome*, and the wiſdome of the Conſiſtory prognoſticating a new rent in their Church did procure from the Pope a peremptory injunction of ſilence to both ſides, on all higheſt paines: hoping if the *Dominicans* mouthes were once ſtopped, that the Jeſuits by their familiar arts, and ſilent policies would at laſt worke out their intended point, which indeed ſince that time, they have wel-neare fully gained.

King *Iames* judgment of *Arminianiſme*.

But to King *Charles* eye no evidence uſeth to be ſo demonſtrative, as that which commeth from the learned hand of his bleſſed Father. Would wee know how gracious a plant *Arminianiſme* and the dreſſers of it will prove in *England*, or any where elſe, adviſe with King *James*, who after full tryall and long conſultation about this emergent, with the Divines of his Court, eſpecially the late Archbiſhop *Abbots*, gave out at laſt his Decree in print, and that in Latine, not only for a preſent declaration to the States of *Holland*, of his minde againſt *Vorſtius*, and a cleere confeſsion of his Faith in thoſe points to the Chriſtian World, but above all to remayne a perpetuall Regiſter for his Heires and

Succeſſors, of his faithfull adviſe, if after his death their Kingdomes ſhould be ever in danger to be peſtered with that wicked ſeed.

In that Treatiſe, his Majeſty doth firſt (*a*) avow all them to be groſſe Lyers, who do not bluſh to affirme that any of the *Arminian* Articles, even that moſt plauſible one of the Saints Apoſtaſie are conſonant with the Doctrine or Articles of the Church of *England*. (*b*) He ſtyleth *Bertius* for ſuch a ſlander, a very impudent and brazen-faced man. Secondly, (*c*) Hee pronounceth theſe Doctrines of *Arminius* to be Hereſies lately revived and damnable to the Hels from whence they come. Thirdly, (*d*) That *Bertius* for the very title of his booke, The Saints apoſtaſie deſerved burning. Fourthly, (*e*) That *Arminius* and his Scholars were to be reputed peſts, enemies to God, proud, ſchiſmaticall, hereticall, Atheiſts. Fifthly, (*f*) Hee affirmeth that their toleration would not faile to bring upon the heads of their Tolerators let be favourers, Gods malediction, an evill report, ſlander and infamy with all the Churches abroad, and certaine Schiſme, Diviſion and Tumults at home. Shall wee then make any doubt of King *Charles* full contentment, that wee avow *Arminianiſme*, to be ſuch a dangerous innovation of our Religion as the reformed Churches abroad, and his Father at home hath taught us to count it where ever it is found.

(*a*) *Declarat. contra Vorſt. pag* 15. *Non crubeſcit ita craſſe mentiri ut affirmet hæreſes libro ſuo expreſſas à profeſſione Eccleſiæ Anglicanæ non diſſentire.*

(*b*) *Ibid. p.* 12. *Gnaviter impudens & ſervei oris.*

(*c*) *Ibid. pag.* 18 *Deteſtandæ hæreſes noviter exortæ mature extinguendæ & ad uſque infero unde manarũt, relegandæ.*

(*d*) *Ibid. pag* 12. *Sola inſcriptio clamat igni damnandum.*

(*e*) *Ibid pag.* 14. *Inimicus Deo Arminius cujus diſcipuli peſtes, arrogantes, hæretici, atheoi ſectarii.*

(*f*) *Ibid. pag.* 15. *A Deo maledictionem, apud Eccleſias omnes infamiam, in Republica perpetuã diſtractionem.*

The great increaſe of *Arminians* in *Scotland*, by *Canterburies* means.

Notwithſtanding this bitter root amongſt us was ſetting up the head of late very boldly in all the prime places of our Kingdome, wee have had ſince the reformation many bickerings about the Church govern-

Government and Ceremonies, but in matters of Doctrine never any Controverſie was knowne, till ſome yeares agoe a favourable aire from the mouth of Doctour *Lad* at Court began to blow upon theſe unhappy ſeeds of *Arminius*. No ſooner was thoſe Southwinds ſenſible in our climate, but at once in S. *Andrews*, *Edinburg*, *Aberdeen*, and about *Glaſgow*, that weed began to ſpring amaine. Doctour *Wederburn* in the new Colledge of Saint *Andrews* did ſtuffe his Dictates to the young Students in Divinity with theſe errours. This man upon the feares of our Churches cenſure, having fled the Countrey, was very tenderly embraced by his Grace at Court and well rewarded with a faire Benefice in *England*, for his labours: But to the end his talents ſhould not lye hid, although a man very unmeet either for preaching or government, hee was ſent downe tous, without the knowledge of our Church, by *Canterburies* only favour, to be Biſhop of *Dumblane*, for this purpoſe mainly, that in the *Royall Chappell*, whereof that Biſhop is alwayes Dean, hee might in deſpite of all our Presbyteries weave out the web he had begun in Saint *Andrews*. So quickly there was erected a ſociety of twenty foure Royall Chaplains, who were thought fitteſt of the whole Clergie of the Kingdome, to be allured with hopes of favour from Court, to preach to the State the Deans *Arminian* tenets. In *Edinburgh*, Maſter *Sydſerfe* did peartly play his part, and for the reward of his boldneſſe, had caſt in his lap in a trace the Deanry of *Edinburgh*, the Biſhoprick of *Brechen*, and laſt of *Galloway*, with full hopes in a ſhort time of an Archbiſhops

biſhops cloake. In the North, Doctour *Forbes* the only Father of the moſt of thoſe who fell away from the Doctrine of our Church, came too good ſpeed in his evill labours, and for his pains was honoured with the firſt ſeate in the new erected Chaire of our principall Citie. Others about *Glaſgow* made their preaching of the *Arminian* errours the pathway to their aſſured advancement. In our generall Aſſembly wee found that this cockle was comming up apace in very many furrows of our field: Some of it we were forced, albeit to our great griefe, to draw up and caſt over the dyke, which at once was received and replanted in *England*, in too good a ſoyle.

The Kings name ſtolne by *canterburie* to the defence of *Arminianiſme*.

Wee confeſſe, that it happened not much beſide our expectation, that our *Arminians* after the cenſure of our Church ſhould at Court have beene too graciouſly received and ſheltered in the Sanctuary of his Grace at *Lambeth*; But, this indeed, did and doth ſtill aſtoniſh us all, that any ſhould have been ſo bold as to have ſtolne King *Charles* name to a printed Declaration, wherein not only our generall Aſſembly is condemned for uſing any cenſure at all againſt any for the crime of *Arminianiſme*: (*g*) But alſo *Arminius* Articles are all-utterly ſlighted and pronounced to be of ſo obſcure & intricate a nature that both our Aſſembly was too peart to make any determination about them, and that many of our number were altogether unable by any teaching ever to winne ſo much as to the underſtanding of

(*g*) Large Declar. pag. 74. According to their weake and poore power they did determine controverſies cõcerning Predeſtination, Univerſall Grace, irreſiſtibility of Grace, concurrance of Free Will with Grace, totall and finall perſeverance in Grace, ſo long as they could and other ſuch like intricate points, that ſome men would be loth to live make them underſtand them.

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the very queſtions: (*h*) Yea, thoſe Articles are avowed to be conſonant, and in nothing to be oppoſite to the confeſsion of our Church, and are freely abſolved of all poperie. (*i*) Becauſe indeed (for this is the onely reaſon) ſome learned papiſts finde divers of *Arminius* points to bee ſo abſurd that their ſtomacks cannot away with them, and ſome of the *Lutheran* divines agree with the *Arminians* in certaine parcels of ſome of their Articles: They muſt bee ſtrangers in theſe queſtions, who are ignorant in how many things the *Dominicans* and all Papiſts agree with *Arminius*, and in how many the *Lutherans* diſagree from him. However wee were and are amazed to ſee *Canterbury* ſo malapeart, as to proclaime in the Kings name, beſide many other ſtrange things, the Articles of *Arminius*, to bee ſo far above the capacitie of our generall Aſſembly, that it deſerves a Royall reproofe for minting to determine any thing in them, and that they are no wayes contrarie to the doctrine of onr Church, neither any ways popiſh, and that for a reaſon, which will exeeme from the note of Poperie every errour which is ſo groſly abſurd, that ſome learned Papiſts are forced to contradict it; or ſome groſſe *Lutheran* can get his throat extended to ſwallow it downe.

(*h*) P. 16. Some Miniſters were deprived for *Arminianiſme*, a courſe never heard of in any placewhere any rule of juſtice was obſerved, that a Miniſter ſhould bee deprived for holding any Tenet which is not againſt the Doctrine of that Church wherein hee liveth, and that before it bee prohibited and condemned by that Church. Now there is nothing in the Confeſſion of that Church againſt theſe Tenets.

(*i*) Pag. 303. They could make no anſwer when it was told them theſe Tenets could not be counted Popiſh, concerning which, or the chiefe of which as learned Papiſts as any in the World, the *Dominicans* and *Jeſuits* did differ as much as the Proteſtants, and that thoſe which doe adhere to the *Auguſtan* Confeſſion did hold that ſide of thoſe Tenets which the *Arminians* did hold, and yet they were very farre from being Papiſts, being the firſt Proteſtants, and therefore it was againſt all ſenſe to condemne that for Popery which was held by many Proteſtant Churches, and rejected by many learned Papiſts.

Canterburie is the author of this part of the Declaration.

This boldneſſe cannot in any reaſon be imputed to our gracious Soveraigne: For how is it poſſible that he upon any tolerable information, ſhould ever have ſuffered himſelfe to be induced to write, or ſpeak in ſuch a ſtraine of theſe thinge, which ſo lately by his learned Father was declared in print, and that in Latine to be no leſſe then hereſies worthy of burning; yea, damnable to the very infernall pit whence, as he ſayes, they did firſt come up. Neither is it like that theſe ſentences come from the heart of Doctor *Balcanquel* the penman of them; for he was a member of *Dort* Synod, and brought up in the Church of *Scotland*, the man is not unſeene in the Popiſh Tenets; How is it poſsible that his conſcience ſhould abſolve the *Arminian* errours of all Popery, and all contrarietie to the *Scottiſh* confeſsion. May any be ſo uncharitable, as to ſuſpect his late promotion in *Durham*, hath altered ſo ſoon his minde? Sure not long ſince, both in *England* and *Scotland*, hee did deſire to be eſteemed by his friends, one of thoſe whom *Canterbury* did maligne, and hold downe for his certain and known reſolutions, and reputed abilities to oppoſe his Graces *Arminian*, and Popiſh innovations. His Majeſty being certainly cleer of this imputation, and readily alſo *Balcanquel*, the Amanuenſe, on whom can the fault ly but *Canterbury*, the directors back? For the world knowes, that on his ſhoulders for common alone, the King doth devolve the truſt of all Bookiſh and Eccleſiaſticall affaires that concerne him, that at his commandement he hath written in the Kings name that part at the leaſt of the declaration, which patronizeth the

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Arminian perſons and cauſe, we doe not conjecture but demonſtrate by the conſtant and avowed courſe of his Graces carriage in advancing *Arminianiſme* at all occaſions, in all the Kings Dominions.

That this may appeare, conſider his practiſes, not ſo much amongſt us, and in the *Iriſh* Church, where yet his hand is very nimble, to ſet theſe ungracious plants, and to nippe off all the overſpreading branches of any tree that may overtop them: For who elſe in a moment, hath advanced Doctor *Bramble*, not only to the ſea of *Derrie*, but to the Kings Vicariat Generall? Who ſent Doctor *Chappell* firſt to the Univerſity of *Dublin*, and then to his Epiſcopall chair? Who holds downe the head of that Orthodox *Primat*, and of all who kyth any zeale there to the trueth of God; Who cauſed not onely refuſe the confirmation of theſe *Arminian* Articles of *Ireland*, in the laſt Parliament, but threatned alſo to burne them by the hand of the Hangman? Whoſe invention are theſe privy Articles, which his creature *Derry* preſents to divers, who take Orders from his holy hands? Wee will paſſe theſe and ſuch other effects, which the remote rayes of his Graces countenance doe produce in ſo great a diſtance; Onely behold! How great an increaſe that unhappy plant hath made there in *England*, where his eye is neerer to view, and his hand to water it.

The *Iriſh* Church infected with *Arminianiſme* by *Canterburie*.

In the 25 yeare, at the very inſtant of King *James* death, Doctor *Montague*, with Doctor *Whites* approbation, did put to the Preſſe all the Articles of *Arminius*

The *Canterburians* in *England*, teach the firſt and ſecond Article of *Arminianiſme*.

minius in the ſame termes, with the ſame arguments and moſt injurious calumniations of the Orthodox Doctrine, as *Spalato* and the *Remonſtrants* had done a little before, but with this difference, that where thoſe had dipped their pens in inke Doct. *Montagu* doeth write with vinegar and gall, in every other line, caſting out the venome of his bitter ſpirit, on all that commeth in his way, except they be fowles of his own feather; for oft when hee ſpeakes of *Jeſuites*, *Cardinals*, *Popes*, hee anoints his lips with the ſweeteſt honey, and perfumes his breath with the moſt cordiall tablets. If any doe doubt of his full *Arminianiſme*, let them caſt up his Appeale and ſee it cleerely, (*k*) in the firſt and ſecond Article of Election and Redemption, hee avoweth his averſeneſſe from the doctrine of *Lambeth* and *Dort* which teacheth, that God from eternity did elect us to grace and ſalvation, not for any conſideration of our faith, workes or any thing in us as cauſes, reſpects or conditions antecedent to that decree, but onely of his meere mercy; And that from this Election all our faith, works, and perſeverance doe flow as effects. Hee calleth this the private fancie of the Divines of *Dort*, oppoſite to the doctrine of the Church of *England*: For this aſſertion he ſlandereth the Synod of *Lambeth*, as teachers

(*k*) Appeal. pag 60. I profeſs my through and ſincere diſſent from the faction of novellizing *Puritans*, but in no point more then in the doctrine of deſperate Predeſtination.

Ibid. pag. 70. I ſee no reaſon why any Divines of our Church preſent at the Synod of *Dort*, ſhould take any offence at my diſſenting, who had no authority that I know of to conclude me, more then I doe at them, for differing from mee in their judgments, *quiſquis abundet in ſuo ſenſu. Ibid. pag.* 71. I am ſure the Church of *England* never ſo determined in her doctrine. *Ibid pag* 72, at the Conference of *Hampton* Court, before his Majeſty, by Doctor *Bancroft*, that doctrine of irreſpective Predeſtination was ſtiled againſt the Articles of *Lambeth*, then urged by the Puritans, a deſperate doctrine without reproofe or taxation of any. *Ibid. pag* 50. your abſolute, neceſſary, determined, irreſiſtible, irreſpective Decree of God to call, ſave, and glorifie Saint *Peter*, for inſtance infallibly, without any conſideration had of, or regard unto his faith, obedience, repentance: I ſay it truly, it is the fancie of ſome particular men.

of

of desperate doctrine, and would father this foule imputation; but very falsely on the conference at *Hampton Court*. (*l*) Againe hee avoweth positively that faith goeth before Election, and that to all the lost race of *Adam* alike, Gods mercy in Christ is propounded till the parties free-will, by believing or mis-believing, make the disproportion antecedent to any divine either election, or reprobation.

(*l*) *Ibid. pag* 61. 64. I shall as I can briefly set downe what I conceive of this act of *Gods* Decree of Predestination, setting by all execution of purpose: thus far we have gone, and no word yet of Predestination, for how could it be in a paritie? There must be first conceived a disproportion, before there can be conceived an election or dereliction: God had compassion of men in the masse of perdition, upon *singulos generum, & genera singulorum*, and out of his mercy in his love *motu mero*, no otherwise stretched out to them deliverance, in a Mediatour the Man *Iesus Christ*, and drew them out that took hold of mercy, leaving them there that would none of him.

One of the reasous why King *Iames* stiled *Arminius* disciples atheists, was becauſe their first article of conditionall election did draw them by an inevitable necessitie to the maintenance of *Vorstian* impiety: For make mee once Gods Eternall decree posterior, and dependant from faith, repentance, perseverance, and such works, which they make flow from the free will of changeable men; that Decree of God will be changeable, it will be a separable accident in him; God will bee a composed substance of subject, and true accidents, no more an absolute simple essence, and so no more God. *Vorstius* ingenuitie in professing this composition is not misliked by the most learned of the *Belgick Arminians*, who use not as many of the English, to deny the cleare consequences of their doctrine, if they be necessary, though never so absurd. However in this very place *Montagu* maintaines very *Vorstian* atheisme as expresly as any can do making the di-

Why King *Iames* styled them Atheists.

vine eſſence to be finite, his omni-preſence not to be in ſubſtance, but in providence, (*m*) and ſo making God to be no God. This thought long agoe by learned *Featly* objected in print to *Montagu*, lyes ſtill upon him without any clearing. Certainly our *Arminians* in *Scotland* were begun both in word and writ to undertake the diſpute for all that *Vorſtius* had printed: I ſpeak what I know, and have felt oft to my great pains.

(*m*) Appeal, *pag.* 49. the *Stoicks* among others held that paradox of old, *Deum ire per omnes terras, tractus, maris, cœlumque profundi*. They meant it ſubſtantially, and ſo impiouſly: Chriſtians do hold it too, but diſpoſively in his providence.

Arminianiſme is a chaine, any one linke whereof, but ſpecially the firſt, will draw all the reſt; yet ſee the other alſo expreſſed by *Montagu*. In the Articles of Grace and Freewill, not only hee goes cleare with the *Arminians*, teaching that Mans will hath ever a faculty to reſiſt, and oft times according to the doctrine of the Church of *England* actually doth reſiſt, reject, fruſtrate, and overcome the moſt powerfull acts of the ſpirit and grace of God, even thoſe which are employed about regeneration, ſanctification, juſtification, perſeverance. (*n*) Not onely doth hee thus far proceed, but alſo hee avowes that all the difference which is betwixt the Church of *England* and *Rome*, in this head of freewill, is in nothing materiall, (*o*) and really long agoe to be ended and agreed amongſt the moſt judicious and ſober of both the ſides.

They teach the third and fourth Article.

(*n*) Appeal. *pag.* 89. St. *Steven in terminis* hath the very word *antipiptete*, you reſiſt, nay, fall croſſe with the holy Ghoſt, not ſuffering him to work grace in you. If the Councell meaned it *de gratia excitante, præveniente, operante*: I thinke no man will deny it, *de gratia adjuvante, ſubſequente, cooperante*; there is without queſtion in the naturall will of a regenerate man ſo much carnall concupiſcence, as may make him reſiſt and rebell againſt the law of the Spirit. And if a man juſtified may fall away from grace, which is the doctrine of the Church of *England*, then without queſtion, your ſelves being judges, he may reſiſt the grace of God offered. (*o*) *Ibid. pag.* 95. Thus having with as great diligence as I could examined this queſtion *inter partes* of Free-will, I doe ingenuouſly confeſſe, that I cannot finde any ſuch materiall difference between the Pontificians, at leaſt of better temper, and our Church.

For

For the fifth of perſeverance hee is as groſſe as any either Remonſtrant or Molinean Jeſuite, profeſſing, that no man in this life can have more aſſurance not to fall away both totally and finally from all the grace he gets, then the devils (*p*) had once in Heaven, and *Adam* once in Paradiſe.

Alſo the fifth.

(*p*) *Antigag.* p. 161 Man is not likely in the State of grace to be of an higher alloy then Angels were in the ſtate of glory, then *Adam* was in the ſtate of innocencie: Now I *Adam* in Paradiſe, and *Lucifer* in heaven did fall and loſt their originall eſtate, the one totally, and the other eternally, what greater aſſurance hath any man in the ſtate of proficiencie; not of conſummation.

Behold the *Arminian* enſigne fairly now diſplayed in *England* by the hands of *Montagu* and *White*, under the conduct of Doctor *Lad* Biſhop of Saint *Davids*, even then the Preſident, the chiefe in Eccleſiaſticall affaires, of the Duke of *Buckinghams* ſecret councell. At the firſt ſight of this black banner a number of brave Champions got to their armes; pulpits over all *England* rang, preſſes ſwate againſt the boldneſſe of that but ſmall handfull then of courtizing Divines. Their crafty leader ſeeing the floud of oppoſition, and finding it meet for a little to hold in, and fold up his diſplayed colours, did by the Duke his patron perſwade the expediencie of that policy, which the Jeſuites had immediately before, for that ſame very deſigne moved the Roman conſiſtory to practice. Hee obtained a Proclamation, commanding ſilence on both ſides, diſcharging all preaching, all printing in theſe controverſies, aſtricting to the cleare, plaine and very Grammaticall ſenſe of the Articles of *England* in theſe points, without all further deductions. By this meanes his intentions were much promoved, open avowers of *Arminianiſme* were by publique authority ſo

Silence by proclamation enjoyned to both ſides.

exempted from any cenſure, a reall libertie was thus proclamed over all the land, for any who pleaſed to embrace *Arminianiſme* without oppotion.

The *Arminians* in *England* advanced.

Hereby in two or three years the infection ſpread ſo far and broad, that the Parliament was forced in the 28. to make the encreaſe of *Arminianiſme* their chiefe grievance to his Majeſtie; But at that time Doctor *Lad* was growne greater. He had mounted up from the *Bath* to *London*, and to make a ſhew there in Parliament of his power in the eie of all the complainers, he raiſed up *Montagu* to the Epiſcopall Chaire of his own Dioceſan, Doctor *Carleton*, who had lately chaſtiſed him in print for his *Arminian* appeale. D. *White* his other chieftain, that all great ſpirits might be encouraged to run the wayes which Doct. *Lad* pointed out to them, in deſpight of theſe Parliamentarie Remonſtrants, was advanced from Biſhoprick to Biſhoprick, till death at the ſtep of *Elie* did interrupt the courſe of his promotion, that to *Wren* a third violent follower of his *Arminian* Tenets, way might bee made for to clime up the remaining ſteps of the ladder of his Honours. Now to the end that the world may know, that my Lord of *Canterbury* doth nothing bluſh at the advancement of ſuch men, heare what a publique teſtimony of huge worth and deſerving, hee cauſeth his Herauld *Peter Heylen* to proclame to that *Triumvirat*, not onely at his own directions, (for that moderate anſwer of *Heylens* is the *Iuſto volumine* which his G. did promiſe to the world in his *Starre chamber* ſpeech) but alſo in name of authority, if *Heylen* lie

lie not, who ſayes, He writes that book at the commandement of the State: There, after the cryaſſe of *Canterburies* owne extraordinary prayſes (*q*) the renowme of his three Underleaders, is loudly ſounded as of plain Non-ſuches (*r*).

(*q*) A moderate anſwer, *pag.* 78 you will be troubled to finde *Canterburies* equall in our Church, ſince King *Edwards* Reformation, whether yee looke to his publike or private demeanours. (*r*) *Ibid. pag.* 84. *White*, *Montagne*, and *Wren*, whom you ſo abuſe, are ſuch, who for their endevours for this Churches honour, fidelity in their ſervice to the King, full abilities in Learning, have had no equals in this Church, ſince the Reformation.

All theſe his graces favours to his followers would have been the more tolerable, if he would have permitted his Orthodox oppoſites to have had ſome ſhare in their Princes affection, or at leaſt to have lived in peace in their own places. But behold, all that croſſes his way muſt downe, were they the greateſt Biſhops in the Dominions. For who elſe wrought the late Archbiſhop ſo farre out of the Kings Grace, that he remained ſome yeers before his death well-neere confined to his houſe at *Lambeth*? Who hath cauſed to cage up in the Tower that great and learned Biſhop of *Lincolne*? what ever elſe may be in the man. What fray makes that worthy Primate *Vſher*, to foretell oft to his friends his expectation, to be ſent over Sea, to die a Pedant teaching boys for his bread, by the perſecution of this faction whoſe ways he avows to many, doth tend to manifeſt *Arminianiſme*, and Popery. This their reſolution to perſecute with all extremity, every one who ſhall mint to print or preach any thing againſt *Arminianiſme*, they avow it openly not only by deeds (for why elſe was Maſter

Their oppoſites diſgraced and perſecuted.

Albeit to this day fleſhly feares have made him to let paſſe with ſilence in publike the moſt wicked of their courſes.

ſter *Butter* the Stationer caſt by *Canterbury* in the Fleet for printing Biſhop *Davenants* letter to Biſhop *Hall* againſt ſome paſſage of *Arminianiſme* at the Authors direction, as we ſee it ſet down by *Huntley* in his *Breviat:*) but even in open print, for when Maſter *Burton* complains to the King that hee was ſilenced by *Canterbury*, for expounding of his ordinary text, *Rom.* 8 *Whom God hath predeſtinate, thoſe he hath called*, and applying it to the preſent *Pelagianiſme* and Popery of the *Arminians*, *Chriſtopher Dow* (ſ) approved by *Canterburies* Chaplain, and *Peter Heln* directed to ſpeak by *Canterbury* himſelfe doth not ſtand to affirme, that this was a cauſe well deſerving all the ſufferings hee complained of.

(ſ) *Chr. Dow.* Anſwer to Maſter *Burton*, M. *Burton* did preach on the higheſt point of Predeſtination in a cõtroverted waywith diſputes and clamorous invectives againſt thoſe who diſſented from him in opinion, his queſtioning and ſuſpending for this cauſe, was nothing contrary to his *Majeſties* Declarations. *ibid pag.* 40. Be it ſo that the doctrine of election, effectuall vocation, aſſurance of perſeverance, are by the Declaration ſuppreſſed, rather then the peace of the Church ſhould bee diſturbed, wee might truly ſay of that time when his *Majeſties* Declaration was publiſhed, that men were uncapable of theſe doctrines, when men began to chide, and to count each other *Anathema*, as it was with our neighbours, it began to be with us, was it not time to enjoyne both ſides ſilence? By this meanes you ſay, there is no Miniſter, not one among a thouſand that dare clearly preach of theſe moſt comfortable doctrines, and ſo ſoundly confute the *Arminian* hereſie. Bleſſed be God, that there are ſo few who dare, and I wiſh thoſe few who dare, had ſhewed more obedience to his *Majeſty*.

Canterbury and his followers contrary to the Proclamation goe on ſtill to print, let be to preach their Tenets.

Could any here but expect of his Graces wiſedome and loyalty, when his ſolicitude appeareth to diſgrace and puniſh, without reſpect of perſons, all who in contempt, as he ſaith, of the Kings Proclamation will not deſiſt from the publike oppugning of *Arminianiſme*, that on the other hand the Preachers and Printers for *Arminianiſme* according to that ſame Proclamation ſhould be put to ſome order? yet this is ſo farre neglected, that all who are ſo affected, *Couſins*, *Colines*, *Beal* in CAMBRIDGE, *Potter* and

and *Jackſon* in OXFORD, and many more prime Doctours in both Univerſities, in the Citie, in the Court, and over all the Land, boldly give out their mind to all they meet with for the advancement of the new way; yea boldneſſe in running thoſe paths hath beene knowne to have beene the high way in all the three Dominions theſe yeeres bygone to certain promotion in many men, who to the Worlds eyes had no other ſingular eminencie of any good parts.

But that his Graces tramping upon the Kings Proclamation may bee yet the more evident, behold how hee doth daily diſpenſe both with his owne pen and thoſe alſo of his Friends to write and print for *Arminianiſme*, what they pleaſe. *White* being taxed by Maſter *Burton* for his ſubſcription to *Montagues* Appeale, is ſo farre from the leaſt retractation, that the fift Article of Apoſtaſie and uncertainty of ſalvation which Maſter *Burton* did ſingle out of all *Montagues* errours as moſt oppoſite to Chriſtian comfort, hee maintaines it in his owne Anſwer to the Dialogue; but as the cuſtome now is under the covert of ſome Fathers name, at great length with much bitterneſſe, and caſts out without provocation in his Treatiſe of the Sabbath, the firſt and ſecond Article: (*t*) Maſter *Dow* and *Schelfoord* uſe the ſame plainneſſe. Yea, in the one and thirtieth yeare that Faction was ſo malepeart as to ſet out the Hiſtoricall Narration by one *Aileward* wherein all the Articles of *Arminius* at length with theſe falſe and bitter Calumniations of our Doctrine, which are uſually chanted and rechanted by

(*t*) *pag* 82. The benefit of redemption by the antecedent will of Chriſt is intended to all men living, though all men by reaſon of their own demerits doe not actually receive the fruit of it. *Volũtas antecedens eſt voluntas primaria & beneplacitum Dei ex ejus nativa propenſione exiſtens, nullamque ſumens occaſionem ex nobis.*

by the Remonſtrants are not onely ſet downe as truths, but alſo fathered upon the firſt reformers and Martyrs of *England*. That Booke when it had beene out a while was called in, not becauſe the doctrines were falſe, not becauſe the ſtory was forged, as that learned Knight Sir *Vmphrey Lyne* by the ocular inſpection of that originall manuſcript did ſince demonſtrate, but the onely reaſon of the calling of it backe, as his Grace makes *Heylen* declare to us, was, the dinne and clamour which Mr. *Burton*, then one of the Miniſters of *London*, made againſt it. (*w*)

(*w*) Moderate anſwer, *pag.* 121. The hiſtoricall narration was called in alſo for your pleaſure.

Conterbury himſelfe is nothing afraid to lend his owne hand to pull downe any thing that ſeemes croſſe to *Arminianiſme*. The certainty of Salvation, the aſſurance of Election, is ſuch an eye-ſore, that to have it away, hee ſtands not with his owne hand to cut and mangle the very Liturgie of the Church, otherwiſe a ſacred peace, and a *noli me tangere* in *England* in the ſmalleſt points, were they never ſo much by any cenſured of errour: yet if any clauſe croſſe *Arminianiſme* or *Poperie*, his grace doth not ſpare without dinne to expurge it, did it ſtand in the moſt eminent places thereof in the very morning prayers for the Kings perſon. Here was this clauſe fixed ſince the reformation (who are the Father of thine elect and their ſeed) this ſeemed to bee a publike profeſſion that it was not unlawfull for King *Charles* to avow his certainty and perſwaſion that God was his Father, and hee his adopted Childe elected to ſalvation. His grace could not endure any longer ſuch a ſcandalous ſpeech to bee uttered

tered, but with his own hand ſcrapeth it out. Being challenged for it by Maſter *Burton*, and the out-cryes of the people, he confeſſeth the fact; only for excuſe, bringeth three reaſons of which you may judge: (x) Firſt, he ſaith, It was done in his Predeceſſours time: Doth not this make his preſumption the more intolerable, that any inferiour Biſhop living at the very eare of the Archbiſhop, ſhould mint to expurge the Liturgie? Secondly, Hee pretends the Kings command for his doing. Doth not this encreaſe his guiltineſſe, that hee and his followers are become ſo wicked and irreſpective, as to make it an ordinary pranke, to caſt their owne miſdeeds upon the broad back of the Prince? Dare hee ſay, that the King commanded any ſuch thing *motu proprio*? Did hee command that expunction without any information, without any mans adviſe? Did any King of *England* ever aſſay to expurge the publike Bookes of the Church, without the adviſe of his Clergie? Did ever King *Charles* meddle in any Church matter of far leſſe importance without Doctour *Lads* counſell? The third excuſe, That the King then had no ſeed: How is this pertinent? May not a childleſſe man ſay in his prayers, that God is the Father of the Elect, and of their ſeed, though himſelfe as yet have no ſeed? But the true cauſe of his anger againſt this paſſage of the Liturgie, ſeemeth to have been none other then this *Arminian* concluſion; that all faith of election in particular, of perſonall adoption or ſalvation, is nought but preſumption. That this is his Graces faith, may appear by his Chaplains hand, at that baſe and falſe ſtory of *Ap-Evan* by *Studley*,

(x) Star-chamber, ſpeech, p. 28. It was delet at the Kings direction in my Predeceſſors time, when the King had no children

wherein are bitter invectives againſt all ſuch perſwaſions as puritanick deluſions, (y) yea, hee is contented that *Chouneus* ſhould print over and over again his unworthy collections, not onely ſubſcribed by his chaplain, but dedicated to himſelf, wherein ſalvation is avowed to be a thing unknown, and whereof no man can have any further, or ſhould wiſh for any more then a good hope. (z) And if any deſire a cleare confeſſion, behold himſelfe in thoſe *opuſcula poſthuma* of *Andrewes*, which hee ſetteth out to the world after the mans death, and dedicates to the King; avowing that the Church of *England* doth maintaine no perſonall perſwaſion of predeſtination, which Tenet Cardinall *Peroun* had objected as preſumption. (*) *White* alſo in his anſwer to the dialogue, makes mans election a myſterie, which God hath ſo hid in his ſecret counſell that no man can in this life come to any knowledge, let bee aſſurance of it, at great length from the ninety ſeventh page to the hundred and third, and that moſt plainly.

(y) Satan like an Angell of light ſtirring up in the heart of immortified perſons, a ſpirituall pride in a high conceit of their gifts, the aſſurance of their election, illumination, converſion, imaginary ſenſe of their adoption, &c.

(z) Pag. 82. *Salus eorum ſatis certa quãvis ipſis ignota, ex gratia & infinita ſua miſericordia det Deus hanc ſpem ſuaviſſimam & hujus ſpei plerophoriam, ampliorem non expectamus.*

(*) *Stricture*, wee thinke it not ſafe for any man peremptorily to preſume himſelfe predeſtinate.

But to cloſe this Chapter paſsing a number of evidences, I bring but one more which readily may bee demonſtrative, though all other were laid aſide. By the Lawes and practiſes of *England*, a Chaplains licencing of a booke for the preſſe is taken for his Lord the Biſhops deed: So *Heylen* approven by *Canterbury* teacheth in his *Antidotum*, (a) and for this there is reaſon, for the

A demonſtration of *Canterburies* Arminianiſme in the higheſt degree.

(a) Pag. 3. Or if you bee ſo dull as not to apprehend that, yet muſt the publiſhing of this libell reſt in concluſion, on my licentiat, which is ſo high a language againſt authority, againſt the practice of this Realme, for licentiating of bookes againſt the honour of the Star-chamber on whoſe decree that practice is founded, &c. Lord high treaſurer the Biſhop of *London*, at whoſe houſe the booke was

Lawes

Lawes give authority of licencing to no chaplaine, but to their Lords alone, who are to be anſwerable for that which their ſervant doth in their name. Alſo the chaplaine at the licencing receives the principall ſubſcribed copie, which hee delivereth to his Lord, to bee laid up in his epiſcopall Regiſter. *William Bray*, one of *Canterburies* Chaplaines, ſubſcribed *Chounæi collectiones Theologicæ*, as conſonant to the doctrine of the Church of *England* & meet for the preſſe. The authour dedicated the treatiſe to my L. of *Canterbury*, it was printed at *London* 1636. into this booke, the firſt article, which by the confeſsion of all ſides, draws with it all the reſt, is ſet downe in more plain and foul tearmes then *Molina* or any Jeſuite; ſure I am then *Arminius*, *Vorſtius*, or any their followers ever did deliver, (*b*) teaching in one *Theſe* thoſe three groſſe errours. 1. That mens faith, repentance, perſeverance, are the true cauſes of their Salvation; as Misbeleefe, Impenitencie, Apoſtaſie are of Damnation: Doth *Bellarmine* goe ſo farre in his Doctrine of juſtification and merit? 2. That thoſe ſinnes are no leſſe the true cauſes of reprobation then of damnation. 3. That mens faith, repentance, perſeverance are no leſſe the true cauſes of their eternall election, then misbeliefe or other ſinnes of their temporall damnation. Let charity ſuppone that his grace in the midſt of his numerous and weightie imployments hath been forced to neglect the reading of a booke of this nature, though dedicate to himſelfe, albeit it is well known that his watchfull eye is fixed upon nothing more then

(*b*) Pag. 18. *Non video rationem in contrarium quare cum quæ eſt ex Deo per unam eandemq; actionem bonitatis à ſeipſo emanantem, recta ord natio fidei in Chriſtum reſpiſcentiæ, obedientiæ, perſeverantiæ, ſit cauſa ſalvationis, perverſa quæ ex hominibus eſt damnationis, in eadem unitatis ratione, electionis & reprobationis etiam cauſæ agnoſcantur.*

Pamphlets which paſſes the preſſe upon Doctrines now controverted, yet his grace being publikly upbraided, for countenancing of this book by Doctor *Baſtwick* in the face of the Starre-chamber, and being advertiſed of its dedication to himſelfe, of the errours contained in it, yea of injuries againſt the King of the deepeſt ſtaine, as theſe which ſtrooke at the very roote of his ſupremacie, and that in favour of Biſhops. When in ſuch a place *Canterbury* was taxed for letting his name ſtand before a Booke that wounded the Kings Monarchicall government at the very heart, and did transferre from the Crowne to the Miter one of its faireſt diamonds which the King and his Father before him did ever love moſt dearely, no Charity will longer permit us to believe, but his Grace would without further delay lend ſome two or three ſpare howers to the viewing of ſuch a piece which did concerne the King and himſelfe ſo neerely. Having therefore without all doubt both ſeen & moſt narrowly ſifted all the corners of that ſmall Treatiſe, and yet been ſo farre from reproving the Authour, from cenſuring the licencer, his Chaplain, from calling in the booke, from expurging any one jot that was in it, that the Treatiſe the ſecond time is put to the preſſe at *London* with the ſame licence, the ſame dedication, no letter of the points in queſtion altered: May wee not conclude with the favour of all reaſonable men, that it is my Lord of *Canterburies* expreſſe minde to have his owne name prefixed, and his chaplaines hand ſubjoined to the groſſeſt errours of *Arminius*, and ſo to profeſſe openly his contempt of the Kings

Poclamation

Proclamation, for the pretended violation where. of he cauſeth ſtigmatize, mutilat, fine exceſſively, impriſon for time of life, very vertuous gentle-men, both Divines, Lawyers, Phyſitians, & of other faculties.

What there can be ſaid for his graces apologie nothing commeth in my mind, except one alledgeance, that the point in hand croſſeth not the proclamation, diſcharging toproceed in thoſe queſtions beyond the Grammaticall conſtruction and literall ſenſe of the articles of *England*. The Authour indeed in the Epiſtle dedicatory avowes to his grace that the *Theſe* alledged, and all the reſt of his Booke doth perfectly agree with the *Engliſh* Articles, in the very firſt and literall ſenſe, whereof the Proclamation ſpeaketh, (*c*) And to this aſſertion the Licencers hand is relative as to the reſt of the booke: but of this miſerable apologie, which yet is the onely one which I can imagine poſsible, this will be the neceſſary iſſue, that the groſſe lie, which good King *James* put upon the bold brow of impudent *Bertius*, for his affirming that one article of the Saints apoſtaſie, let bee other more vile *Arminian* Tenets, was conſonant with the Articles of *England*, muſt bee throwne back from *Bertius* on the Kings face, and that in as diſgracefull a way as it was firſt given: *Montague* and *White*, with his graces permiſsion, did give that venerable Prince long agoe the lie at home in Engliſh, affirming the perfect agreeance of the *Arminian* apoſtaſie with the Doctrine of *England*. But this afront contents not his

Arminianiſme is conſonant to the Articles of *England*, and not contrary to the Proclamation.

(c) *Nec videantur ſenſum articulorum Eccleſiæ Anglicanæ in literali & grammaticali nedum in affixo verborum ſenſu tranſgredi.*

Grace except the barbarous medicine, under the ſhelter of his Archiepiſcopall name belie his Majeſty over ſea, and over the whole world, where the Latine is underſtood. Beſide this ſhamefull inconvenience, another dangerous evill will neceſſarily follow from this apologie, to wit, that the *Arminian* doctrine may not onely be tollerat in *England*, which yet if King *James* bee truſted, cannot faile to draw downe upon *England* a curſe from God, ſhame from abroad, horrible ſchiſme at home, but alſo ſince their groſſeſt Articles are declared in print and in Latine, under the ſhadow of *Canterburies* name, to be fully conſonant to the very literall ſenſe of the Articles of *England*, all the members of that Church may bee compelled preſently without more delay to embrace thoſe doctrines; and that any man is permitted in *England*, to believe in peace the *Antiarminian* Articles, wherein *Queene Eliſabet* and King *James* did live and die, it is of meere favour and the Princes mercy, who readily by the Arch-biſhops interceſsion is diverted from preſsing the profeſſion of thoſe articles; according to the firſt and moſt literall ſenſe, which now is clearly avowed to be after *Arminius*; yea, *Molina* his mind.

CHAP.

Chap. III.

The Canterburians *profeſſd affection towards the Pope and Popery in groſſe.*

It was the opinion of many among us for a long time, that the innovating faction did minde no more nor *Arminianiſme*, but at once, thoſe who touched their pulſe neerer, did finde a more high humour working in their veines. With *Arminius* errours they began incontinent to publiſh other Tenets, which to all meere *Arminians* were ridiculous follies. The elements of the Lords Supper began by them to bee magnified, above the common phraſe of proteſtant Divines, a corporall preſence of Chriſts humanitie in and about the elements to bee glanced at, a kind of omnipreſence of Chriſts fleſh to bee preached, a number of adorations before thoſe elements, and all that was neere them, both the altar, baſon, chalice, and chancell to bee urged; many new ceremonies, which for many yeares had beene out of uſe, to bee taken in, a great bitterneſſe of ſpirit, againſt all who ran not after theſe new guiſes to appeare. This made us thinke they intended to ſtep over from *Arminius* to *Luther*. In this conception wee were ſomewhat

The faction once ſuſpected of *Lutheraniſme*.

confirmed,

confirmed, conſidering their earneſt recommendation, to the reading of young Students the late *Lutheran* Divines, ſuch as *Hutter*, *Meiſner*, *Gerard*, with their crying down, both in private and publike, of *Calvine*, *Beza*, *Martyr*, *Bucer*, and the reſt of the famous Writers both ancient and late of the *French* and *Belgicke* Churches. Their giving it out alſo that their martyred Reformers, *Cranmer*, *Ridley*, *Latimer*, were of *Luthers* Schoole, and from him had learned thoſe things, wherein the *Engliſh* Church did differ from the other Reformed of *Calvines* framing. But moſt of all, by my Lord of *Canterburies* great diligence under-hand, to promove and reward that late negotiation of Maſter *Duries* with the Churches over Sea, for the extenuating of the *Lutheran* errours, and procuring with their Churches, not only a ſyncretiſme, which all good men did ever pant for, but alſo a full peace in tearms ſo generall, ſo ambiguous, ſo ſlippery, that are very ſuſpitious to many, other wayes very peaceable mindes.

This I ſpeak without any intention of putting the leaſt note of blame either upon the perſon or pains of Maſter *Durie*, or any of the Divines of either ſide, who have been ready to declare their inclination, and employ their labours towards that more deſired then hoped for union of the Proteſtant Churches, whom evill inſtruments have keeped too too long aſunder in a lamentable, dangerous, and diſgracefull diſtraction. Maſter *Duries* labours in this kind were ever by mee

eſteemed

eſteemed worthy of great prayſe, honour, and reward: I wiſhed alwayes in my heart to them a moſt happy ſucceſſe ever rejoycing when in any of his informations, I did perceive the leſt ſtep of advancement.

My remarke only is upon the malice of the *Canterburians*, who to their wicked deſigne of re-uniting to *Rome*, and ſo overthrowing all the Proteſtant Churches, doe moſt perverſly abuſe as all, whatſoever at any time hath falne from the pen of any Reformed Writer, tending towards mutuall peace or moderation, ſo eſpecially the negotiations which of old or late, hath beene in hand for the drawing of us and the *Lutherans*, into one body: Theſe Treaties whether for a full agreement, or a friendly toleration, are laid by them as the principall ground-ſtones of their negotiation with *Rome*, for to them both the perſons and doctrine of the *Lutherans* are more odious than theſe of the Papiſts, as you will ſee it hereafter demonſtrate from the Writs of *Forbes* and *Kellet*, ſo that all the countenance they have ſhowne hitherto towards the negotiations of our peace with the *Lutherans* did not proceed from any true affection, they carried either to the men or to their negotiation in it ſelfe: but their ayme mainly was to have theſe Treaties abuſed as plauſible means to advance their own greater deſigne. This for a time, while their myſteries lay vailed, was not well perceived: the moſt of men did ſuſpect no more in all their ſeeming favours towards the *Lutheran* party, then that a kind of *Lutheraniſme* had beene there uttermoſt intenſion, hoping

that the motion of their violent minds might have consisted here, without any further progresse.

But at last Popery was found to be their marke.

But it was not long, while every common eye did observe their bowle to roll much beyond that marke. They published incontinent a number of the *Romish* errours, which to the *Lutherans* were ever esteemed deadly poyson, the Popish Faith, the Tridentine Justification, merit of Works, Works of Supererogation, Doctrinall Traditions, *Limbus Patrum*, the sacrifice of the Masse, Adoration of Images, Monastick Vowes, Abbeys and Nunnries, the authority of the Pope, a re-union with *Rome* as shee stands. Finding it so, wee were driven to this conclusion, that as ordinarily the spirit of defection doth not permit any Apostates to rest in any midde tearme, but carrieth them along to the extreams of some palpable madnesse, to some strong delusion for the recompence of the first degrees of their fall from the love of the Truth, so also our Faction was carried quite beyond the bounds both of *Arminius* and *Luther*, yea of their owne so much once beloved *Cassander* and *Spalato*, and all the Lists of that which they were wont to call moderation, to drinke of the vilest abominations, and the lowest dregs of the golden Cup of that *Romish* Whore: For now *Canterburie* and his followers, are not ashamed to proclaime in print their affection to popery both in grosse and retail. Let no man in this cast up to me any slander till hee have heard and considered the probation of my alleageance.

Po-

Popery is a body of parts, if not innumerable, yet exceeding many. Their is ſcarce any member great or ſmal in this monſter, wherto the faction hath not kythed too paſsionate a love. But for ſhortneſſe, I will ſhew firſt their affection to the whole maſſe of Popiſh errours, their reſpect to the Church of *Rome*, and to the *Pope* the head thereof, than in particular to the moſt principall and abominable parts of that *Chaos*. As for the whole of that confuſed lumpe, that they may winne the more eaſily to the embracement of it, they caſt downe in the entry the chiefe wall, they remove the mayne impediment, whereby Proteſtants were ever keeped there from. What ever wee ſpeake of ſome very few private men, yet all Proteſtant Churches without exception made ever the Popes Antichriſtianiſme, their chiefe bulwarke to keepe all their people from looking backe towards that Babyloniſh Whore. No Church did make greater ſtate of that Fort than the Engliſh, and no man in that Church more than King *Charles* bleſſed Father. Hee was not content himſelfe to believe and avow the Pope that great Antichriſt, but alſo with Arguments invincible drawn mainly from ſome paſſages of the Revelation, cleared now as light, by the Commentary of the Popes practices, to demonſtrate to all Neighbour Princes and States of Chriſtendome in a monitory Treatiſe this beliefe, for that expreſſe end, that from this truth cleerly proved, they might not only ſee the neceſſity hee had to keepe himſelfe and his Subjects for evermore from returning to *Rome*, but

To make way for their deſignes, they cry downe the Popes Antichriſtianiſme.

they alſo by this one argument might be forced to caſt off the yoke of the Pope, when they ſaw him clothed with the garments of Antichriſt. It was the the continuall ſong of all the Biſhops and Clergie in *England*, till Doctor *Lad* got abſolute credit wjth the *Duke* of *Buckingham*, that the Popes Antichriſtianiſme was an engine of ſuch efficacie as was able of it ſelfe alone, if well manadged to overthrow the wals of *Rome*. For this I give but two witneſſes, two late Engliſh Biſhops both of them deponing before all *England* to King *James* and hee accepting their teſtimony, (*a*) *Abbots* of *Salisbury* in his dedicatory Epiſtle to King *James* before his treatiſe of Antichriſt, and *Downame* of *Derry* in the firſt paragraph (*b*) of his booke dedicated alſo to K. *James* upon that ſame ſubject. Notwithſtanding my Lord of *Canterbury* For making the way to *Rome* more ſmooth, ſpareth not to cauſe raze downe to the earth this fort. *Montague* and *White* his non-ſuch Divines, as wee heard them ſtiled at his Graces direction by his *Herauld Heylene*, will have the Kings unanſwerable arguments proponed by him even to ſorreine Princes, not onely counted-weak but plaine frenſies. This word doth feately cite from their Appeale. (*c*) *Chriſtopher Dow* is licentiat by *Can-*

(*a*) *Cæterum agendo quam nihil agant, & ambitioſo magnorum voluminum apparatu non niſi lituras ſcribant, diſputatione iſta de antichriſto, liquido conſtare poterit; quia ſi cauſam hanc obtinuerimus eſſe romanum pontificem antichriſtum, de reliqua controverſia dubitandi non erit relictus locus, quia de Antichriſti Doctrina quin perniciosa ſit et impia dubitari non poteſt.*

(*b*) *Illa mihi imprimis quæſtio, quæ eſt de antichriſto, digniſſima ſemper eſt viſa, in qua docti determinanda omnes tum ingenii, tum induſtriæ nervos contenderent: illa enim de veritate quam nos in hac cauſa ſingulari Dei beneficio tenemus, ſi inter omnes ſemel conveniret, de reliquis ſtatim controverſiis actum eſſet, debellatumque, neque aliquid in poſterum periculi foret, quemquam omnino Chriſtianum, cui ſua cara eſſet ſalus, detecto jam antichriſto, agnitoque adhæſurum.*

(*c*) *Pelag. rediv. 2. tab. pag. 39.* As for the Proteſtant arguments taken out of the Apocalypſe, to prove the Pope to be the Antichriſt. *Bellarmine* calleth them *deliramenta*, dotages: And the Appealer to ſhew more zeale to the Popes cauſe ſtraineth further, and tearmeth them Apocalypticall phrenſies.

terbury, to affirme that howſoever our Divines at the beginning of the Reformation in the heat of diſpute did upbraid the Pope with antichriſtianiſme, yet now that heat being cooled, the matter to men in their ſober bloud appeares doubtfull; (*d*) his Graces Herauld appointed to ſpeake for his Lord by the State, doth correct this ſimple dow and puts the matter out of all doubt, aſſuring by good ſcripturall proofe, by a text miſerably abuſed, that the pope is not, was not, and cannot bee Antichriſt. (*e*) And that in this matrer there may hereafter betwixe rhe *Canterburians* and *Rome* remaine no ſhadow of Controverſie, their man *Shelfoord*, comes home to *Bellarmine*, well nere in *omnibus*: making Antichriſt one ſingle man; a Jew preaching formall blaſphemies againſt Chriſts natures and perſon thre yeeres and an halfe, killing by his hands *Enoch* and *Elias*, and leaſt any footſtep of this belief ſhould ever appeare in the Church of *England*; *Canterbury* confeſſeth that the place of the publick liturgie wherein it was imported, was changed by his own hand. (*g*)

(*d*) *P.* 53. Many learned in our Church eſpecially when the greateſt heat was ſtricken betweene us and *Rome*, have affirmed the Pope to be the Antichriſt, yet to them that calmely & ſeriouſly conſider it, it may not without good reaſon be diſputed as doubtfull.

(*e*) *Pag.* 128. I have yet one thing more to ſay to you in this point, St. *Iohn* hath given it for a rule, that every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, but is that ſpirit of Antichriſt, whereof yee have heard. So that unleſſe you can make good (as I thinke you cannot) that the Pope of *Rome* confeſſeth not that Jeſus Chriſt is come in the fleſh, you have no reaſon to conclude that hee is that Antichriſt. (*f*) His fifth Sermon through the whole. (*g*) Star-chamber ſpeech, *pag.* 32. the firſt place is changed thus, from, Root out that Babyloniſh and Antichriſtian Sect, which ſay of Jeruſalem, into this forme of words, Root out that *Romiſh* and *Babyloniſh* Sect, of them, which ſay, This alteration is of ſo ſmall conſequence that it is, not worthy the ſpeaking. or if there be any thing of moment in it, it is anſwered in the next, where the chiefe thing hee ſayes, is, that hee was commanded to alter it by the King for to remove ſcandall from the Papiſts.

This

This ſcarre-crow being ſet aſide, at once the Pope, the Cardinals and all their Religion began to looke with a new face. Anent the Pope they tell us firſt, (*h*) that the reformers did him pittiful wrong in ſpoiling him, not onely of thoſe things he had uſurped, but of many priviledges which were his owne by due right, and ſhould have beene left to him untouched. Againe they will have us to believe, that the See of *Rome* was truely *Peters* Apoſtolick Chaire, that *Peter* was truely a Prince among the Apoſtles, that the Pope is (*i*) *Peters* onely ſucceſſour, that within the bounds of his owne *Patriarchat* hee is a Prince, hee is a Monarch. Thirdly, that order and unity doe neceſſarily requier one Biſhop to have the inſpection and ſuperioritie ouer all Biſhops, and that this prerogative by good Eccleſiaſticall right is due to the Pope. (*k*) Fourthly, that all the authoritie which the Engliſh Biſhops have this day, ſpecially his Grace

They are content to have the Popes authority ſet up againe in *England*.

(*h*) *Montag. antidiatribæ. pag.41. Gens avium unaquæque tandem ſuas ſibi plumas repetendo furtivis coloribus denudatam, propriis etiam quod non oportuit, improbantque vehementer ἐπιεικεστεροι circumciſam, nudam, ridendam, exſibilandam corniculam expoſuerunt.*

(*i*) *Cant. relat* of the confer *pag.* 183. A primacie of order was never denied to St. *Peter*, that *Rome* had *potentiorem principatum* then other Churches: the Proteſtants grant, and that not only, becauſe the *Roman* Prelate was *ordine primus*, firſt in order and degree, which ſome one muſt be to avoid confuſion, but alſo, *&c. Ibid. pag.*154. *Auſten* ſaith indeed, that in the Church of *Rome* there did ever flouriſh the principalitie of an Apoſtolick Chaire, this no man denies. *Ibid.pag.* 133. No man of learning doubts but the Church of *Rome* had a powerfull principalitie within its own Patriarchat. *Montag. Antid.p.*51. *Damus à Petro ad ætatem Auguſtini in Eccleſia Romana Apoſtolicæ cathedræ ſemper viguiſſe principatum. Ibid. pag.*57. *Quæ ratio erat olim ſingulorum in ſuis παροικιαις Epiſcoporum, eadem erat in provinciis Metropolitarum, in terrarum orbe patriarcharum, rectè autem (quis negat) conſultum erat olim, & cautum per canones vetuſtæ Eccleſiæ, ut Romanus ille primus (nec hoc negatur) Epiſcoporum, cui tot per occidentem ſuffraganei adherebant, ſuam ſententiam rogatus adhiberet, ubi fides Eccleſiæ univerſalis, at κοινοντι in rebus ad πολιτειαν ſpectantibus agitabatur & quicquid ſanciretur ſuo ſuffragio confirmaret, priuſquam ratum firmum, fixumque legis vim & efficaciam per Eccleſiam univerſalem obtineret. Ibid. pag.*80. *Monarchæ ſunt Epiſcopi in ſuis παροικιαις, Monarchæ in ſuis διοκησεσι Metropolitæ, Monarchæ patriarchæ auguſtiores, ſed plures per unam Eccleſiam Catholicam: Præcipuæ olim parti Chriſtiani orbis hoc eſt, cunctis ad occidentem regionibus cum authoritate quadam non illa ſuprema præfuit Pontifex, etſi non obſtaret illa perdita ambitio etiam hodie præeſſet.*

(*k*) *Cant. relat. pag.*183. The Roman Prelate was *ordine primus*, firſt in order or degree, which

of

of *Canterbury*, is derived to them from the Pope and *Peters* Chaire, That if this derivation could not be clearlie demonstrate, the Clergie of *England* might justly refuse all obedience to their Bishops jurisdiction. (*l*) Fifthly, that divers of the late Popes have beene very good men, yea, among the best of men, that those of them who have beene verie monsters of men, yet for that veneration which their high and eminent place in the Church of God, doth require all the stiles of Honour in Justice is due to them, even holinesse it selfe *in abstracto*, that to refuse them this, or their other titles is but brainsick puritanisme. (*m*)

some one must bee to avoid confusion. *Montag. antid. p.116. Certum est ratione vinculi communis inter Christianos ratione ordinis praecedentis inter Patriarchas universalis Ecclesiae curam ad* Petri *sedem confluxisse. Ibid. pag.51. Ecclesia acies ordinata multitudo εὐτάκτως constituta. Vbicunq; multi & multiplicitas, ut ordo eluceat, & harmonia conservetur ab uno arcessenda est origo omnis. Vnde autem melius origo omnis quã ab Ecclesia principali, loco debetur haec praeeminentia loci primatum, & illum ordinis, & propter utrumque praestantiae habeat, si voluerit Romanus Pontifex. Inter Ecclesiae sacerdotes communio & societas ejusdemque fidei integrae & illibatae professio, quoad ordinem & interdum executionem non potuit nisi ab uno aliquo fieri & derivari; Inde autem per consensum Christiani orbis derivabatur, hoc est, à cathedra & sede* Petri *Romano scilicet Episcopatu. Ibid. pag.158. Illi certè principatum sacerdotii, super omnes antiquitas tribuit, neque nos hunc abnuimus principatum, fontem esse sacerdotii, & summi Pontificatus apicem nos non reluctamur, est & sit.* (*l*) *Pokling. Alt p.50.* Miserable were we, if he that now sits Archbishop of *Canterbury*, could not derive his succession from St. *Augustine*, St. *Augustine* from St. *Gregory*, St. *Gregory* from St. *Peter*. What a comfort is it to his Grace, that he can say, *Ego sum haeres Apostolorum, I*, and my predecessours have kept possession. *Pokling.* Sunday at the beginning. Our Diocesan can derive himselfe the Successour of an Apostle, otherwise we should have taken his call for the voice of a stranger, and not have here appeared. It is St. *Augustines* resolution, *Successio Episcoporum ab ipsa sede Petri*, is that which among other things by him named, keeps us in the bosome of the Church, and subjects us to our Bishops jurisdiction. (*m*) *Montag. orig Eccles. pag.114. Patrum nostrorum vel avorum memoria duo summi Pontifices viri optimi & doctissimi,* Hadrianus *sextus, &* Bellarmini *avunculus* Marcellus *secundus. Antid. pag.47. Romanus Episcopus Pontifex Maximus quidni dicebatur, scio vocatum benedictum, scio Papam & Pastorem nominari, quid si haec omnia nomina usurpabat.* Orig. p.417. *Certis quibusdam titulis, & elogiis homines ἐπιβαθμων constitutos ab omni retro antiquitate viri prudentes etiam & religiosi honorarunt, istos honorum lemniscos, non est cujusvis conculcare, sed nec palam reprehendere, aut iisdem derogare id quod solent παντοσοφομαστιγες, Puritani. Pontificem Romanum suam sanctitatem indigitare certissimus est character Antichristianismi? Non tibi, sed religioni dicebat olim* Isidis *adorator, cum Asinus portans mysteria se putaret veneratum, honorem pari modo non* Paulo *alicui quarto* Alexandro *Sexto,* Joanni *duodecimo & caeteris, si qui sunt prodigia & propudia honestatis, sed religioni exhibendum contendimus, hoc est eminenti dignitati, quâ ultra alios in Ecclesia Dei praediti sunt, sed est haec phrenesis hominum solummodo phanaticorum.*

6 That

Sixthly, That the dignity of the Epiſcopall office ſpecially the Biſhop of *Rome* his eminencie was as far above the dignitie of the Emperors and Kings, as the ſoule is above the body, or God above the creature, yea, that the ſtile of GOD was but the Popes due: (*n*) Seventhly, that Emperours and Kings did but their duety in giving reverence; yea, adoration unto the Pope with great ſummes of money by way of tribute: (*o*) Eighthly, that the temporall Principalities which the Pope enjoyeth this Day in *Italie*, or elſewhere are buthis juſt poſſeſſions, which none ought to envy him: (*p*) Ninthly, that the reſtitution of the Popes ancient authority in *England*, and yeelding unto him all the power that this day he hath in *Spaine* or *France*, would bee many wayes advantageous, and in nothing prejudiciall to the

(*n*) Montag. *antid. pag.*166. *Eſt quidam ſacerdotium, ut recte obſervat* Philo. γερας ἔξαιρετον & ὐκ ἐπιγειον ἀλλοκμητον κτημα, *itaque ut topotetas Ieſu Chriſti ut Dei atque hominum* μεσιτατε *ſummus à Chriſtianis omnibus, Divino inſtituto debetur honor & reverentia ſingularis, ibid.* p. 40. *Fatetur ultro ſacerdotium aliquo modo in quibuſdam ſupra regiam dignitatem eminere, cum veteſtis & orthodoxis patribus,* αρχων ὄτιν (*inquit Chryſoſtom.*) ἡ αρχων ἐκεινε (*regem prius dixerat*) σεμνολερ&, & Nazian. *in apologia* ὅσῳ ψυχη σωμαλ& ὅτι κρειτων τοσουλῳ βασιλειας ἱεροσυνη *ibid pag.*161. *Alluſum eſt a piiſſimo rege ad illud Exodi, Conſtitui te Deum* Pharaonis, *communicat Deus* τῳ ὑπερβαθμων, *ſeu Pontificio, ſeu Civili, ſui ipſius* ὑπεροχας & αξιωμαλα, *dii vocantur quis ringatur ob hanc* πλησιν, & *merito quos locum ille ſuum voluit inter homines ſuſtinere.*

(*o*) Montag. *antid. pag.*40. *Non eſt mirum ſi* Conſtantinus, *olim* Pipinus, Carolus, & *alii occurrerint, de equis deſcenderint, venientes exceperint, religionis aſſiſtites Chriſtianæ venerationemquè exhibuerint. Quid mirum Turcarum Caliphis non ita pridem tot Sultanos tantam obſervantiam exhibuiſſe tam ampla vectigalia perſolvi ſe: Non minora quondam principes & populi Chriſtiani Chriſtianis ſacerdotibas imprimis Romanis Pontificibus exhibuerunt, exhibebunt etiamnum ad priſtinos illos mores, ſi tantum revertatur, & exempla pietatis majorum. ibid. pag.* 158. *Adoravit* Johannem Juſtinus, *ſic &* Conſtantinus *inferiores* Joanne *ſacerdotes, adoravit autem, dicit autor ille tuus dans gloriam Deo.*

(*p*) Montag. *antid. pag.*95. *Habeat ille ſuas ſibi opes & facultates, fundos habeat & latifundia principatum & dominium per Eccleſiæ terras, &* Petri *poſſeſſiones obtineat, dummodo contentus veteſtiorum principum liberalitate, alienam non invadat poſſeſſionem.*

King:

King : (q) 10 The old conſtitution of the Emperour, whereby all the weſterne clergie is ſo farre ſubjected to the Biſhop of *Rome*, that without him they are diſabled to make any Eccleſiaſticall law, and obliged to receive for lawes what hee doth enjoyne, was very reaſonable : yea, if the King would be pleaſed to command all the Church men in his dominions to be that far ſubject to the Pope, they would be unreaſonable to refuſe preſent obedience : (r) Onely by all meanes my Lord of *Canterburies* prerogative behoved to bee ſecured, his ancient right to the patriarchat of the whole Iſle of *Britaine* behoved to be made cleare, that to his rod the whole clergie of the Iſle might ſubmit their ſhoulders, as to their ſpirituall head and Monarch, from whom to *Rome* there could bee no appeale, (ſ) in any cauſe which concerned onely the Churches of the Kings dominions; for in cauſes more univerſall of the whole Catholicke Church, willingly they are contented that the Patriarch of *Britaine* and all others ſhould ſubmit to their grand

(q) *Cant. vel. lat. pag.* 202. Hee that is not blinde may ſee, if hee will, of what little value the Popes power in *France* and *Spaine* is this day further then to ſerve the turns of their Kings therewith, which they doe to their great advantage.

(r) *Montag. antid. pag.* 156. *Quod è codice allegatur* Theodoſiano *decernimus ne quid tam Epiſcopis Gallicanis quam aliarum provinciarum, contra conſuetudinem veterem liceat ſine viri venerabilis Papæ urbis æternæ auctoritate tentare, ſed illis omnibuſque legis loco ſit, quicquid ſanxit ſanxeritve ſedis apoſtolica auctoritas. Quicquid hic pontifici* (ſaith *Montagew*) *arrogatur id totum edicto debetur* Theodoſiano *vel vetuſtæ conſuetudini, quicquid autem per reſcriptum tribuitur imperatoris ad occidentales credo ſolos pertinebat, & nec omnes, quibus juxta veterem conſuetudinem Pontifex, præſidebat ut Patriarcha : Decernat imperator de Germanis epiſcopis, Rex Angliæ de Britanis ſuis, Francorum de Gallicanis, quod olim* Theodoſius *decrevit, dicto erunt omnes obedientes.* (ſ) *Cant. velat. pag.* 171. It is plaine, that in theſe ancient times, in the Church government, *Britaine* was never ſubject to the Sea of *Rome*, for it was one of the ſix dioces of the Weſt Empire, and had a Primat of its own : Nay *Iohn Capgraw*, and *William Malmesburie* tell us, that Pope *Vrban* the ſecond, in the Councel at *Bari* in *Apulea*, accounted my worthy predeceſſor S. *Auſelme* as his owne Compeer, and ſaid, He was as the Patriarch and Apoſtolick of the other world, *quaſi comparem, & veluti Apoſtolicum alterius orbis & Patriarcham.* Now the *Britains* having a Primate of their owne, which is greater then a Metropolitan; yea, a Patriarch, if ye will, he could not be appealed from to *Rome*.

Apoſtolicke father of *Rome*. (t) Every one of theſe pontificall poſitions ſince the midſt of *Henry* the eights raigne, would have beene counted in *England* great paradoxes, yet now all of them are avowed by *Canterburie* himſelfe, in that very booke which the laſt yeare at the Kings direction hee ſet furth, for to ſatisfie the world anent their ſuſpition of his Popery, or elſe by D. *Montagu* in his bookes yet unrepealed, and cleanged of all ſuſpition of Poperie by M. *Dow*, under the ſeale of his Graces licenſing ſervant.

(t) *Montag. Antid p. 57. Rectè dictum erat olim per canones veteſtæ Eccleſiæ, ut Romanus ille primus Epiſcoporum, cui tot per occidentem ſuffraganei adherebant ſuam ſententiam rogatus adhiberet, ubi fidei Eccleſiæ univerſalis, vel κοινὸν τι in rebus ad politiam ſpectantibus, agitabatur ſupra.*

This much for the Pope. About the *Cardinalls* they tell us that their office is an high and eminent dignity in the Church of God; for the which their perſons are to be handled with great reverence and honour, (w) that their office is a reward due to high graces and vertues, that ſome of them though the greateſt enemies that ever the reformed Churches have felt, ſuch as *Baronius* that ſpent all his time in oppoſing the truth and advancing *Antichriſtianiſme*, and *Barromæus* (x) a bloudy perſecutor of our religion and one of the fathers of *Trent*, that even ſuch men are ſo full of grace and piety, that it is a great fault in any Proteſtant to break ſo much as a jeſt on their rid hattes.

Their minde to the Cardinalat.

(w) *Montag. ap. pag. 56. Pœnitere non potuit Baronium eruditiſſimum & laveri ſſimum virum induſtriæ ſuæ ac diligentiæ, Cardinalitiam enim inde & merito quidem ſuo adeptus ſuſcepit dignitatem. ibid. pag. 75. Virum illuſtri adeo nominis celebritate & eminentiſſima dignitate conſtitutum, honeſtum, probum, præterea in vita privata rigidè ſeverum ac tantum non ἀσκητὴν nuſquam niſi honorificentiſſime compellavi.* (x) *Pokling. Alt. p 34.* The *Lincolnſhire* Miniſter in his jearing veine flouteth Cardinall *Baromæus*, whereas, if he liſt to read his life, he may not be ignorant that the Cardinall was a man of exemplarie holineſſe, and ſpent the greateſt part of his life in faſting, prayer, almes-deedes, preaching, exhortation, and doctrine, and did deteſt both impiety and vanity both in word and deed. Me thinkes his conſcience ſhould check him for his ſcornfull uſage of a man who had the report of ſo vertuous and pious a Biſhop.

affected

affected it is hard to reſtraine charity from the reſt of the body. Theſe good men vent their paſſion no leſſe towards the body of the preſent Church of *Rome*, then towards the Pope and the Cardinalls. For firſt his grace avowes over and over againe that the Papiſts and we are of one and the ſame religion, that to ſpeake otherwaies, as the Liturgie of *England* did all King *Iames* dayes, were a matter of very dangerous conſequent, and therefore he confeſſeth his helping that part of the liturgie which puts a note of infamy upon the Popiſh religion, leaſt that note ſhould fall upon our owne religion which with the Popiſh is but all one. (y) 2. They will have us to underſtand though wee and the Papiſts differ in ſome things, yet that this very day there is no ſchiſme betwixt Papiſts and Proteſtants, that Proteſtants keepe union and communion with the Church of Rome in all things required for the eſſence of a true Church and neceſſary for ſalvation, that though they communicate not with ſome of her doctrines and practices, yet this marres not the true union and communion of the two Churches both in faith and charity. That theſe who paſſe harder cenſures upon Rome are but zelots in whom too much zeale hath burnt up all wiſedome and charity. (*Z*) 3. That the points wherein the two Churches doe differ are ſuch as prejudge not the

They affect much to bee joyned with the Church of *Rome*, as ſhe ſtands.

(y) *Cant.* relat. p. 36. the Church of Rome & Proteſtants ſet not up a different Religion, for the Chriſtian Religion is the ſame to both, but they differ in the ſame Religion, and the difference is in certain groſſe corruptions to the very endangering of ſalvation, which each ſide ſaith the other is guilty of. *Star-chamber* ſpeech. p. 36. My ſecond reaſon is, That the learned make but three Religions to have been of old in the world, Paganiſme, Judaiſme, and Chriſtianity,

and now they have added a fourth which is Turciſme. Now if this ground of theirs be true, as it is generally received, perhaps it will bee of dangerous conſequence ſadly to avow that the Popiſh religion is rebellion, though this clauſe paſſed in the Liturgie through inadvertance in King *Iames* time, this reaſon well weighed is taken from the very foundation of Religion it ſelf. ibid. page 34. His Majeſty expreſly commanded mee to make the alteration, and to ſee it printed. (z) *Potter.* pag. 3.66.

Salvation of either party, that they are not fundamentall, and albeit they were ſo: yet the truths that the Papiſts doe maintaine are of force to hinder all the evill that can come from their errours. (&) 4. That the Popiſh errours, let bee to bee fundamentall, are of ſo ſmall importance as they doe not prejudge either faith, hope, or charity, let be ſalvation.

We dare not communicat with Rome, either in her publick Liturgy which is manifeſtly polluted with groſſe ſuperſtition, or in theſe corrupt and ungrounded opinions, which ſhee hath added to the faith. Theſe make up the Popery, but not the Church of Rome. In them our communion is diſſolved, but we have ſtill a true and reall union with that and all other members of the Church univerſall in faith and charity. ibid.p.74. To depart from the Church of Rome in ſome doctrines and practices, we had juſt and neceſſary cauſe though the Church of Rome wanted nothing neceſſary to ſalvation. There is great difference betwixt ſhiſme from them and reformation of our ſelfe. It is one thing to leave communion with the Church of Rome, and another to leave communicating with her errors, whoſoever profeſſeth himſelfe to forſake the communion of any one member of Chriſts body, muſt confeſſe himſelfe conſequently to forſake the whole. And therefore we forſake not Romes communion more nor the body of Chriſt whereof we acknowledge the Church of Rome to be a member, though corrupted. If any Zelots hath proceeded among us to heavier cenſures, their zeale may be excuſed, but their charity and wiſdome cannot be juſtified. *Cant.* relat.p.192. The Proteſtants have not left the Church of Rome in her eſſence, but in her errors, not in the things which conſtitute a Church, but only in ſuch abuſes and corruptions which work toward the diſſolution of a Church. (&) *Con.* relat. 1.p.249. The foundation is & remaineth whole in the midſt of their ſuperſtitions. *Heylens* anſwer, p.124. Suppoſe a great Prelate in the high Commiſſion Court had ſaid openly, That we and the Church of Rome differed not *in fundamentalibus*, yet how commeth this to be an innovation in the doctrine of England for that Church telleth us in the 19. article, That Rome doth erre in matters of Faith, but it hath not told us that ſhe doth erre in *fundamentalibus*. *Halls* old religion after the beginning: It is the charitable profeſſion of zealous *Luther*, that under the Popery there is much Chriſtian good, yea, all, that under the Papacy there is true Chriſtianity, yea, the kernell of Chriſtianity? Neither doe wee cenſure that Church for what it hath not, but for what it hath. Fundamentall truth is like the *Maronean* wine, which if it be mixed with twenty times ſo much water, holds his ſtrength. Rome as it is Babylon, we muſt come out of it, but as it is an outward viſible Church, we neither did nor would, *Butterfields Maskel.* Popery is poyſon, but fundamentall truth is an antidote. A little quantity of antidot that is ſoveraigne, will deſtroy much poyſon. *Potter.*p.62. The moſt neceſſary and fundamentall truths which conſtitute a Church, are on both ſides unqueſtioned, ibid. By fundamentall points of Faith we underſtand theſe prime and capitall doctrines of Religion, which make up the holy Catholick Faith, which eſſentially conſtitutes a true Church and a true Chriſtian. The Apoſtles Creed taken in a Catholick ſenſe that is as it was further opened in ſome parts

by

by occaſion of emergent hereſies in the other Catholick creeds of *Nice*, *Conſtantinople*, *Epheſus*, *Chalcedon* and *Athanaſius* is ſaid generally by the Schoolmen and Fathers to comprehend a perfect Catalogue of fundamentall truths and to imply a full rejection of fundamentall hereſies. ib. p. 109. It ſeemed to ſome men of great learning and judgement, ſuch as *Hooker* and *Morton*, that all who profeſſe to love the Lord Jeſus, are bretheren, and may be ſaved, though with errors, even fundamentall. Hereticks do imbrace the principles of Chriſtianity, and erre onely by miſconſtruction. Whereupon their opinions, albeit repugnant indeed to Faith, yet are held otherwiſe by them, and maintained as conſonant to the Faith.

(*a*) Fiftly, That a generall repentance for all unknowne ſinnes is ſufficient to ſecure the ſalvation not only of theſe who have lived and died in the Popiſh tenets before the Councell of *Trent*, but even to this day not onely their people, but their moſt learned Clergie, Popes, Cardinalls, Jeſuits, living and dying in their bitter oppoſitions and perſecutions of Proteſtants, are in no hazard of damnation, though they never come to any particular acknowledgement of their ſinfull opinions or practiſes following thereupon. (*b*) Sixtly, They teach us that Papiſts may not in reaſon

(a) *Cant. relat. pag.* 361. *Holcat. Non omnes error in his quæ fidei ſunt eſt aut infidelitas, aut hæreſis,* In things not neceſſary, though they bee divine truths if about them men differ, it is no more then they have done, more or leſſe in all ages, and they may differ and yet preſerve that

one neceſſary Faith intire, and charity alſo, if they be ſo well minded, for opinions which fluttereth about that one ſoules ſaving Faith, there are dangerous differences this day. *Pottar.* pag. 38. It is a great vanity to hope or expect that all learned men in this life ſhould abſolutely conſent in all the particles of the divine truth, ſo long as the faith once delivered to the Saints, and that common faith containing all neceſſary verities is keeped. So long as men walke charitably according to this rule, though in other things they be otherwiſe minded, the unity of the Church is no wiſe violated: for it doth conſiſt in the unity of faith, not of opinions, in the union of mens hearts by true charity, which eaſily tolerateth unneceſſary differences. Some points of religion are Primitive articles eſſentiall in the object of Faith. Diſſention in theſe is pernitious, and deſtroieth unity. Other, are ſecundary probable obſcure and accidentall points: Diſputations in theſe are tolerable. Unity in theſe is very contingent and variable. As in muſicall conſort, a diſcord now and then, ſo it bee in the diſcant, and depart not from the ground ſweetens the harmony: ſo the variety of opinions and rites in divers parts of the Church, doth rather commend then prejudice the unity of the whole. *Montag. Antigag* pag. 14. Truth is of two ſorts among men, manifeſt and confeſſed truth, or more obſcure and involved truth. Plainly delivered in Scripture are all theſe points which belong unto Faith, and manners, hope and charity. I know none of theſe contraverted *inter partes*. The articles of our creed are confeſſed on both ſides, and held plaine enough. The contraverted points are of a larger and inferiour alloy. Of them a man may bee ignorant

bee ſtiled either idolaters, or hereticks, or ſhiſmaticks. His grace in that great large *folio* ſet out the laſt yeare, to declare to the world the fartheſt that his minde could bee drawen for to oppoſe Popery, is not pleaſed to my memory, in his moſt vehement oppoſitions to lay to their charge any of theſe three crimes, neither doe I remember in all the ſearch my poore lecture hath made, that any of his favourits in their writtes theſe twelve yeares bygone hath layed to the charge of *Rome* in

without any danger of his ſoule at all. A man may reſolve or oppoſe this way or that way without perrell of periſhing *Cant. relat.* about the end. The corruptions of Rome materially, and in the very kinde

and nature, are leaven, droſſe, hay, and ſtuble, yet the Biſhop thought that ſuch as were miſled by education, or long cuſtome, or overvaluing the Soveraignty of the Roman Church, and did in ſimplicity of heart imbrace them, might by their generall repentance and Faith in the merits of Chriſt, attended with charity and other vertues finde mercy at Gods hands. *Shelford* pag. 235. Though there be ſome difference among us in ceremonies and expoſitions, which deſtroy not, yet ſtill our head Chriſt by Baptiſme ſtands upon our body, and the ſubſtance of the Goſpel is intire and whole among us by retaining the articles of the Faith, the volume of the New-Teſtament, and the practice thereof by Faith and good workes. ibid. 239. There bee differences which hinder our agreement. What then? Among the Greekes there were divers Dialects, and yet they had but one language, they held together in the maine. So though Papiſts have a letter more then wee, and we one letter for another, yet we hold together in the radix. *Paul* could beare with differences, expecting Gods reformation. if you be otherwiſe minded God ſhall reveale. For the preſent let us be patient, and afterward God will ſhew where the errour lieth. Why ſhould we preſume ſo much of our skill, while wee are in our none-age, and know but in part? Have not better men then we been deceived? Have not diſſenting Fathers and ſlyding Schooliſts been alwaies borne with in points of Religion? (b) *Potter* pag. 77. We hope well of theſe holy ſoules, who in former ages lived and died in the Church of Rome, for though they died in many ſinfull errours, yet becauſe they did it ignorantly through unbeliefe, not knowing them either to be errours or ſinnes, and repented in generall for all their unknowne treſpaſſes, wee doubt not, but they obtained pardon of all their ignorances. Nay, our charity reacheth further to all theſe this day, who in ſimplicity of heart believe the Roman religion and profeſſe it. But we underſtand onely them who either have no ſufficient meanes to find the truth, or elſe ſuch as after the uſe of the beſt meanes they can have, all things conſidered, find no ſufficient motives to convince their conſcience of errours. *Chomley* his defence of *Hall*, I dare bee bold to ſay that the Church of Rome had not for many hundreth years before the councel of *Trent*, ſo good a forme of doctrine as the *Tridentin* Catechiſme doth containe.

earneſt

earneſt, either idolatry hereſie or ſhiſme, but by the contrary hath abſolved them clearly in formall tearmes all thoſe three crimes. (c) Of idolatry becauſe they teach not the giving of *latria* to any image or any creature.

(c) *Shelford*, page 300. I am not in the minde that all images are idols, but only when they are worſhipped for gods. This the word *idololatria* ſignifieth the worſhipping of images, with *latria*, that is divine worſhip, as it is uſed by Divines, *Cant.* relat. p. 299 They keepe cloſe to that which is ſuperſtition, and in the caſe of images come neare to idolatry. *Montag. apar* p. 79. Et certè quamdiù palam non deficiunt à pietate & cultu Dei proprio ad idololatriam, etiam moribus impii, vita contaminati, tolerantur in Eccleſia non minus quam milvus & corvus immunda animalierant in arca Eccleſiæ προτυπω ſingulari. At nullus in arca erat idololatres, quia Chriſtianam pietatem quatenus Chriſtianam idololatres execratur. *Montag. Orig.* p. 309. Dei cultum latriam quam appellant nec poſſumus alicui creaturæ, nec debemus ſive humanæ ſive angelicæ quamvis excellentiſſimæ impendere. Hoc fatebitur Bullingerus Pontificius & tota ſchola non inſanientium adverſariorum, nolunt enim illi quovis modo cuicunque creaturæ latriam ne quidem cultu relativo exhiberi. *Montag. Antigag.* p. 319. You ſay, that images muſt not have *latria*: ſo we: let your practice and doctrine goe together, and we agree. *Dow* againſt *Burton*. p. 142. When *Burton* objecteth that *Canterburie* did raze out of the publick booke of faſts, this ſentence, Thou haſt delivered us from ſuperſtition and idolatry wherein we were utterly drowned, his chiefe anſwer is, That men may be good Proteſtants, and yet not damne all their forefathers, who lived before the reformation, as he muſt doe, who ſaith of them, they were wholly drowned in idolatry, which though M. *Burton* perhaps will not, yet ſome men may think it to be a reaſon ſufficient for the leaving out of that ſentence.

(d) Of hereſie, becauſe their errours taketh no part of the foundation away, but are onely exceſſes and additions conſiſting with all fundamentall trueth. (e) Of ſhiſme, becauſe they goe on in the practice of their forbeares without in-

(d) *Cant. relat.* page 306. Non omnis error in his quæ fidei ſunt eſt aut infidelitas aut hereſis. *Pottar.* p. 102. Every ſect hath ſome Zelots ſo paſſionately in love with their owne opinions that they condemne all other differing from them to bee hereticall, ſo there liveth not a Chriſtian on earth who in the judgement of many other is not an hereticke, ibid. page The Giant in *Gath* was a true man, though much deformed with ſuperfluous fingers and toes, but if one loſe any vitall part, hee is a man no longer, there is not ſo much danger in adding ſuperfluities, as is in detracting, what is eſſentiall and neceſſary, that the Church ſhall never bee robbed of any truth, neceſſary to the being of the Church, the promiſes of Chriſt aſſureth us, but that ſhe ſhall adde no unneceſſary truth wee have no warrant (e) *Cant relat.* page 316. If any will bee a leader and teaching hereticke, and adde ſhiſme to hereſies, and bee obſtinate in both, hee without repen-

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troducing any late novations. 7. They declare it were very good wee had preſent peace with *Rome* as ſhee ſtands, her errors being but in opinions which charity ought to tolerate, that the Church of *England* would gladly embrace this peace, that *Caſſander* and the like who further this reconciliation are the men of the world moſt worthy of praiſe, that the Jeſuits and *Calviniſts* both puritanes who hinder this peace are the moſt flagitious and intollerable (*f*) perſons of this age. All this and much more of ſuch ſtuffe you may ſee printed not onely with allowance but with applauſe by the chiefe of that faction his Grace himſelfe, *Montagow* the firſt of the three noneſuches, *Pottar* in that his much beloved piece put out as hee ſaith at the command of authoritie.

tance muſt needs be loſt, while many that ſucceed him in the errour onely, and notobſtinacy may bee ſaved: I ſay, thoſe howſoever miſled, are neither ſchiſmaticks nor hereticks before God and are therefore in a ſtate of ſalvation. *Montag. Apar. p.* 283. Sectam & hæreſin non faciũt ii qui conſtanter retinent doctrinam traditã, necenim ille hæreticus dicetur, qui per omnia Romanam fidem integerrimè profitetur. *ibid.* p. 389. Schiſmatici & ſingularitate rapti in tranſverſum quales Scaliger, Calviſius, Pareus, & alii opinatores, quæro autem an quis ferendus ſit homo novus terræ filius, qui contempto ſpretoq; conſenſu majorum ſuas phreneticas obſervationes obtruſerit (*f*) *Shelford* p. 238. Let us Chriſtians leave off our diviſions, the Papiſts and we call upon one God our Father, upon one Chriſt our Saviour, one holy Ghoſt our ſanctifier, and we have but one mean to unite us to this holy Unitrinity, which is baptiſme, How then ſhould we not be brethren? O bleſſed Jeſus, raiſe up one to bid the people returne, bleſſed be that peace-maker among men, Nulla ſalus bello pacem te poſcimus omnes. *ibid.* p. 296. Why judge we ſo eargerly others for holding of errours, are any without them? Some errours we may beare with, charity teacheth me to judge that errours of Chriſtians are not of intention but ignorance. For I beleeve that wittingly, and willingly, neither Papiſt, Proteſtant nor Lutheran would wrong their head Chriſt, whom daily they profeſſe. *Montag apar.* p. 45. Citius inter digladiantes Philoſophos de ſummo bono, quam inter Proteſtantes & Papiſtas inaudita nomina ſuperioribus ſæculis, & ſubintroducta nuper inauſpicato de controverſis inter ipſos queſtionibus conveniet, ſed viderint poſteri de diſſidiis iſtis quæ penè nihil ſani, ſancti nihil, in vita & moribus nobis reliquerunt, cum prophani homines & politici ſub prætextu & ſimulatione religionis ſuas improbas actiones, enormia deſideria ſoleant palliare. Poſt mota hæc certamina inter partes odiis decertatum vatinianis, atque eo deventum eſt utrinque inſaniæ & exceſſus ut ferre eos nequeant zelota & furioſi plerique utrinque Theologi qui non una cum ipſis velint inſanire. Quam indignis modis *Caſſander* vir uſque ad miraculum eruditus ipſiſſima modeſtia & probitatis anima, exceptus fuerit ab importunis utrinque cenſoribus, Calvino

(*g*) *Shelfoord*

(g) *Shelfoord* in his pious ſermons printed by the univerſity of *Cambridge* Preſſe at the direction of the Vice-chancellour, D. *Beel* dedicated to the Lord Keeper of *England*, adorned with many triumphing Epigrammes both Latine and Engliſh by a number of the Fellows, and although called in, yet no cenſure to this day for all the complaints againſt it, to our hearing hath beene put either on the Author or Printer, or Licencer, or Adorners or any Doctrine contained therein, but the worſt that *Burton* could pick out of it, is all defended by *Dow* and *Heylen*, at his Graces ſpeciall direction, and ſubſcribed licence, as we ſhall heare anon.

nimirum propter editum illum aureum libellum de officio viri pii, & pluribus inter Jeſuitas propter conſultationem *Paulo* liberiorem ignorat nemo, quam fortunæ aleam ſubeire *Andreas Fricius* aliique qui impudenter noluerunt eſſe contentioſi. *ibid* pag 78. Hoc tempore turuli infælices proteſtantium & papiſtarum variis intibus de fide ac pietate ſententiis diſtraxerunt in diverſum Chriſtianum otbem, ſi qui ſint qui bellum malint æternum, qui velint odia exerceri immortalia traducant illi noſtram quæ ſolet odioſius exagitari tepeditatem vel ἀδιαφορειαν: Ego filius illius pacifici & pacificatoris qui fecit utraque unum diſiecta materie ſeparationis; neque certè arbitror ab hac ἐπιεικεια abhorret noſtræ Anglicanæ Eccleſiæ ſuffragium & voluntas, quod nonnulli putant & vehementer contendunt, *ibid.* p. 245. In Phariſæis ad vivum depictas imagines intueamur eorum hominum qui Phariſaica nobis inſtitu ta in Chriſtianiſmum retulere, puritanos intelligo. & Jeſuitas, ſive ut verius dicam utrinque puritanos honeſtatis etiam civilis reduvias, pietatis carcinomata, & Chriſtianiſmi dehoneſtamenta pacis & concordiæ alaſtoras & pernities. (g) *Potters* Epiſtle to the King, it was undertaken in obedience to your Majeſties particular commandement.

I hope now that all true Proteſtants pondering the paſſages I have brought, beſides many moe, wherewith themſelves from their owne readings are acquainted, will not onely abſolve my alledgeances of raſhneſſe and ſlander, but alſo wonder at the incredible boldneſſe of thoſe men, who in theſe times wherein the Prince and State are by ſo many and deep tyes obliged, and according to their obligations hath ſo oft declared themſelves paſſionately zealous for the maintainance of Proteſtant orthodoxie, that yet they ſhould bee ſo peart as to print in the

royall city, and that after the long and great grumblings of the people and formal challenges of divers of the learned to reprint their clear affection to the Pope and Cardinalls, and the whole Romish religion, albeit truely this their ventorious boldnesse seemes not more marveilous then their ingenuity commendable: For they have said nothing for the Pope, or *Rome*, but that which conscience would pouse any man upon all hazards to avow, who was so perswaded in the particular heeds of controversies betwixt Papists and Protestants, as they confesse themselves to be; to the end therefore that we may see the former strange enough passages not to have dropped from their pennes by any inadvertance, but upon plaine designe and deliberate purpose, we will set downe in the next roome the affection they professe to the speciall heads of Popery, very consonant to that which they have already said of that which wee count the whole lumpe and universall masse ef Antichristianisme. The speciall heads of Popery are moe then I have leasure to relate, or you can have patience to heare enumerate. Take notice therefore but of some prime articles which Protestants use most to detest in Papists, foure by name; their idolatries, their heresies, their superstitions, their abomination of desolation the masse. If from their owne mouths I make cleare that in these foure they joyne with *Rome* against us, it is like none hereafter shall wonder of any thing that yet they have done or said for the advancement of the popish party, and the subverting of the Protestant Churches either at home

home, or over ſea, but rather embrace their ſobriety and moderation, who being minded, as they profeſſe, doe not breake out in many moe both words and deeds, for the deſtroying of the Proteſtant ſchiſme, and bringing all backe to the Catholick Apoſtolick mother Church of *Rome*, and unto the feet of his Holineſſe the vicar of Chriſt, the ſucceſſor of *Peter*, under whoſe obedience our holy and bleſſed anteceſtors did live and die.

CHAP. IIII.

The *Canterburians* joine with *Rome* in her groſſeſt idolatries.

THE acts of *Romes* Idolarry be many and various: None more open to the eie of beholders then theſe five, their adorations of altars, images, relicts, ſacramentall bread, and Saints departed: For the firſt, their worſhipping of the ſtocke or ſtone of the altar; if wee would impute it unto the *Canterburians*, they will deny it alluterly, and avow, that they may well worſhip God before the altar, but to worſhip the altar it ſelfe, to give to it that worſhip which is done before it, to give to it any religious worſhip any *cultus*, any προσκυνησις any σέβας any adoration, they dodeteſt it, as palpable idolatry. So his Grace, ſo *Pocklingtonne*, ſo *Heylene*, ſo *Lawrence*, ſo *Montagu* do oft profeſſe: But that you may ſee how little faith

In the midſt of their deniall, yet they avow their giving of religious adoration to the very ſtock or ſtone of the altar.

thoſe mens proteſtations doe deſerve, and that all may know either their deſperate equivocating, or elſe their ſpirit of giddineſſe, which makes them ſay and unſay the ſame things in the ſame pages; conſider all of the five named authors, for all their deniall, printing with approbation and applauſe as much worſhipping and adoration even of the altar, as any Papiſts this day living will require.

Begin with his Grace, you ſhall finde him in his Star-chamber ſpeech, for all his deniall, yet avowing within the bounds of two pages, once, twice, thrice, (*a*) the giving of worſhip to the altar, and that ſuch worſhip, which is grounded upon that place of Scripture, *Venite, adoremus*, which we ſuppoſe none will deny to be divine adoration: But we muſt underſtand, that the King, and the Church of *England* here, as in all things muſt bear the blame of his graces faults, that the King and his moſt noble Knights of the Garter muſt bee patrons to this practice, and the Engliſh Liturgie the enjoiner of it: But his Grace and thoſe that have the government of the Church muſt bee praiſed for their moderation, in not urging this practice upon all their brethren. (*b*) D. *Pocklingtoune* with his Graces licence, proclames the bending of the body and the proſtration even to it.

(a) Pag. 47. A great reverence is due to the body, and ſo to the throne where his body is uſually preſent. *Ibid. pag.* 49. *Domino & altari ejus*, to the Lord your God, and to his altar, for there is a reverence due to that too. *ibid.* pag. 45. Therefore according to the Service booke of the Church of England, the Prieſt and the people are called upon, for externall and bodily worſhip of God in his Church; Therefore they which do it not, innovat, and yet the government is ſo moderate, God grant it be not too looſe, that no man is conſtrained, no man queſtioned, only religiouſly called upon, *venite adoremus*. (b) *Pockling. altare p.* 160. I ſhall intreat the pious and judicious Reader, to conſider with meet reverence, what is recorded among the ſtatutes of that moſt noble order; *non ſatis bene Deo atque altari reverentiam exhibuiſſe viſi ſunt, ut Deo & ejus altari primi ſubi debitum impenderent honorem, quoties pretergredietur ſummum altare in honorem Dei, debita capitis flexione, reverentiaque conſalutabit. Idem*, in his Sunday no Sabbath at the end,

Heylene

Heylene comes up at laſt to his Maſters backe, and tels us that the adoration before the altar, is the honour of the altar it ſelfe, and that falling downe and kiſſing of the altar; for the honouring of the altar was a very commendable practice. (c) *Laurence* as he prints with *Canterburies* licence, but undoubtedly by an impudent lie, at the Kings ſpeciall commandement, doth maintaine not onely veneration, but religious worſhipping adoration; προσκυνησις, and all, (d) not only by a relative and tranſient worſhip as he ſpeakes, (e) but alſo, which is a degree of madneſſe, beyond any thing that ever I have marked in any Papiſt, he will have a Divine adoration given to the altar it ſelfe without any relation, or mentall abſtraction; becauſe of the union of Chriſts body with it, which ſits there as in a chaire of Eſtate even as without ſcruple or relations, or mentall abſtractions wee give to the humane nature of Chriſt, for that perſonall union of the Godhead with it, Divine adoration whereof in it ſelfe it is not capable. (f)

end, if wee doe not onely bend or bow our body to his bleſſed board, or holy altar, but fall flat in our faces before his footſtooll ſo ſoon as ever wee come in ſight thereof, what Apoſtle or Father would condemn us for it, and not rather be delighted to ſee the Lord ſo honored.

(c) Antidot. *Lincolne* preface to the King, altars were eſteemed ſo ſacred that even the barbarous

ſouldiers honoured them with affectionate kiſſes. Ibid pag. 86. The altar being thought to be more ſacred, had a farre greater meaſure of reverence and devotion conferred upon it ιερας ασπασμον τραπεζης, a reverend ſalutation of the table, τιμιω θυσιαστηριω, he and *Pocklingtoun* both pag. 142. commends that exhortation of the Patriarch of *Conſtantinople* in the fifth councell, *Ado cnus primum ſacroſanctum altare.* *Idem*, in his anſwer to *Bourtoun*, pag. 137. If you look higher unto the uſe and practice of the ancient Church, you cannot miſſe a τιμιω θυτιαστηριω, an honor to the altar, ασπασμον ιερας τραπεζης, an *ad geniculationem aris Dei.* (d) pag. 25. we finde in *Ignatius* τιμιω θυσιαστηριω, a honor due to the altar: and in *Tertullian ad geniculari aris* a kneeling to the altar: and in the fifth councel, προσκυνησιν τω θυσιαστηριω, an adoration of the altar; and in the ſynoldals of *Odo reverentiam altaribus exhibendam*, & in *Damaſcene*, ξοανοις σεβας τραπεζης; and in another, *divina altaria*; and in the life of *Marie* the Egyptian. ειπατα ἐμαυ τῳ ὀπι της γης, καὶ τὸ ἁγιον προσκυνησαι ἐδαφος, caſting my ſelf to the earth, and worſhipping the holy ground, & the Grecians triple proſtrations *tria* προσκυνηματα before the altar in the old liturgies.

(e) *Ibid.* Although they gave a religious reverence to theſe places, yet they determine

that religious reverence in God not in the place: the throne is honoured for the King; he that respects the house for the owners sake, respects not the house but him.

(f) *ibid. pag.* 30. So much they said, but to justifie the practice of our Church, I need not say so much: for as although the humane nature of Christ receive all from the Divine, yet we adore the whole *suppositum* in grosse, which consists of the humane as well as of the Divine. So because of Gods personall presence in the place, wee adore him without abstraction of his person, from the place, to wit, the altar. *Pockl. alt. pag.* 153. Altars have beene in all ages so greatly honoured, because they are the seats and chaires of Estate, where the Lord vouchsafeth to place himselfe amongst us. *Quid est enim altare* (as *Optatus* speaks) *nisi sedes corporis & sanguinis Christi?*

As much adoration of the elements they grant as the Papists require.

For the adoration of the communion elements, which Protestants count an Idolatrie so horrible, that for it alone they would not faile to separate from the Church of *Rome*, though she had no other fault, (*g*) their minde is plaine by the practice which his Grace maketh *Heylene* in his State answer to defend, we doe passe their adoration in the act of communicating, albeit wee thinke it strange to see men who once were counted moderate and wise, by the touch of his Graces panton, to become so insolent, as to hisse and hout at the doctrine and practice of the best reformed Churches, as vile and monstruous, (*h*) who in the act of receiving hath thought meet to sit or stand, rather than to kneele. We speake onely of these their new adorations, which against the constant practice of the English Church they are now begun to use, without the act of receiving a number of low cringes towards these elements, when they take the paten in their hand, a low *inclinabo* before the bread, when they set it downe, another; when they take up the chalice, a third; when they set it downe a fourth. (*i*) That these avowed adorations before the elements, without the act of receiving,

(g) *Apologie des Eglises reformes par Ioan Daille chap.* 20.

(h) *Hals* remedy of profainnesse, pag. 128. away with these monsters of opinion and practice in this sacrament, Christ Jesus is here really tendered to us, and who can, who dare take him but on his knees?

(i) *Heylens* moderate answer, p. 137. if bowing towards the communion table be offensive to you at the administra-

are

are directed by them, not only as they say to the person of Christ, whom they make there essentially present, but also unto the elements themselves; we prove it by no other reason but their former confession. Their adoration before the altar is done as they confesse unto the altar, much more their adoration before the elements, without the act of receiving must bee unto the elements: For I hope they will bee loath to affirme, that there is in the altar any worthinesse or aptitude, or any other cause imaginable, which can make it capable of adoration, but the same causes are in the elements in a farre higher degree: The relation to Christs Body and Person, which they make the only foundation of those worships being much more true, more neare, more cleare in the elements, then in the altar, howsoever the Popish prostrations, and adorations, before the hostie, which to all Protestants are so abominable idolatries, are absolved by these men; not onely by the clearing of Papists of all idolatry every where, but particularly by their impatience, to have the adoration of the elements to be called Popish. For in our book of *Canons* when in the copie sent up to the King, the adoration of the bread, *Chap. 6.* was styled by our Bishops the Popish adoration, my Lord of *Canterburie* on the margine with his owne hand directeth to scrape out the word Popish, as we can shew in the authentick manuscript of that booke now in our hands.

tion of the Sacrament, I would faine know upon what reasons you stomack, that men should use their greatest reverence in so great an action, thinke you it fit the Priest should take into his hands the holy mysteries without lowly reverence, or that it is an innovation so to do?

Concerning images, behold their assertions, first they tell us that the pullers downe of images, out of their Churches, were but lowns and knaves, pretending

In the matter of images their full agreeance with Rome.

ding onely religion to their prophane covetousnesse; that they were truly iconoclasticke and iconomachian hereticks. (*k*) 2. That those who doe pull downe or breake, or offereth any indignity to a crosse, to a crucifix, to a Saints image, are but madfooles, that those injures reflect upon Christ and the Saints; and are revenged sundry times with plagues from heaven. (*l*) 3. That the Church of *England*, (they take that Church commonly by a hudge mistake, for their owne prevalent faction therein) doth not onely keepe innumerable images of Christ, and the Saints in the most eminent and conspicuous places of their Sanctuaries, but also daily erect a number of new long and large ones, very curiously dressed, and that heerein they have reason to rejoice and glory, above all other reformed Churches. (*m*) 4. That these their manifold images they use not onely for ornament, but also

(k) *Montag. orig. pag.* 162. Imagines illæ per ecclesias constitutæ quæ furorem effugerunt, iconoclastarum, ibid. p. 174. sub prætextu reformatæ pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia eversis ubicunque monasteriis, templis, sacrariis, & redactis infiscum maximis reditibus emunxerunt causantur se religiosi nebulones, &c.

(l) *Montag. Antid. p.* 28. Verissimum est omnino quod affirmas διὰ τὰ ἀρχέτυπα τιμᾶσθαι εἰκόνας, ut Cæsaris imago in numismate, ut meletii character in pala annuli, quod si quis Cæsarem in charactere suo & numismate ἀτιμάζοι in archetypum transit ea contumelia, quo modo si quis sancti alicujus imaginem dedecore afficiat, illum ego & ὑβριστὴν, optaverim, & suæ temeritatis pœnas dare. *Studley* in his glasse for schismaticks about the end, tels us, that he knew a Churchwarden for the taking downe of a crosse which he conceived to have been by his neighbours idolized, to have had his swine stricken with madnesse, and thereafter the man in desperation to have drowned himselfe: Whence he exhorts all men to beware so much as to censure their antecessors of idolatry, for erecting such monuments of their devotion (m) *Montag antid. pag.* 24. Hæretici nequaquam à te censeri debemus εἰκονομάχοι, asservamus enim diligenter, & cum cura Petri, Pauli, beatæ virginis, sanctorum aliorum innumeras imagines, præsertim vero Jesu Christi redemptoris crucifixi etiam in templorum cryptis, & larariis in parietibus, & fenestris quas tamen non adoramus. Ib. p. 26. μόνον τὸν τῶν ὅλων θεὸν προσκυνοῦμεν, ut cum Theodoreto loquar, impugnamus προσκύνησιν. Sunt apud nos quod aliquoties dicendum frequentissimæ imagines in Ecclesiis per stallos, ut vocant, Canonicorum, per fenestras, ambones, vasa, vestimenta, & ipsa θυσιαστηρια. *Pocklington, altare pag.* 87. In my Lord of Lincolns private Chappel, are to be seen beside the altar, most richly furnished close to the wall under the East window, many goodly pictures which cannot but strik the beholders with thoughts of piety, and devotion at their entrance into so holy a place, as the picture

to

to bee bookes to the Laicks, both for their inſtruction and kindling of their affections to piety, zeale, charity, imitation of the Saints; (*n*) 5. That towards the Images of Chriſt and the Saints, the hearts of the Godly ought to bee affected with a pious devotion, with a religious reverence, and that this reverence may very lawfully bee expreſſed, with an outward religious adoration; yea, proſtration before the Image, as well as before the altar, with the eies of the adorer fixed upon the Image; (*o*) 6. That the Popiſh diſtinction of *duleia* and *latreia* is good, and well grounded, that the onely abuſe of Images is the worſhipping of them with *latreia*; that the Papiſts are free of this fault, that all their practice here is but *iconoduly*, not idolatrie, that all our controverſie with them about the worſhipping of relicts, and ſo much more of images, (for to images, they profeſſe a farre leſſe reſpect then to reliques) is but the toying of children, the ſtriving about ſhadowes, that long agoe

of the paſſion, and likewiſe of the holy Apoſtles, together with a fair crucifix, and our bleſſed Lady, and S. *Iohn* ſet up in painted glaſſe in the eaſt window, juſt over the holy table, or ſacred altar; So that I muſt ſay, That who ſo lives in this Diocie, muſt be condemned of great impiety, that will deſert his Lord, and not follow him giving a precedent of ſuch devotion, ſo conformable to the rubrick of our Church. *Heylens* anſwer, pag. 174.

For your particular inſtances in the Cathedrals of Durham, Briſtow, Pauls, &c. the moſt that you except againſt, are things of ornament, which you are greeved to ſee now more rich or coſtly, nor they have been formerly. *Pocklin. altare* page 24. Our Churches (by Gods mercy) are a glory to our religion, beautified with goodly glaſſe windowes. *ibid* page 87. A faire Crucifix, and our bleſſed Lady, and St. *Iohn* ſet up in painted glaſſe in the Eaſt window, juſt over the ſacred altar.

(*n*) Widowes ſchiſmaticall puritan, page 10. Church pictures are an externall beauty, of the Church, a memory of honour to the dead, and Saint *Gregery* cals them Lay mens books. *Pocklin. altare* page 87. There are to be ſeen many goodly pictures, which cannot but ſtrike the beholders with thoughts of piety and devotion. *Montag. Antig.* page 318. The pictures of Chriſt, of the bleſſed Virgin, and Saints, may be made, had in houſes, ſet up in Churches, reſpect and honour may be given to them, the Proteſtants do it, and uſe them for helpes of piety, in rememoration, and effectuall repreſenting of the prototype. *Ibid.* page 300. Images have three uſes, aſſigned by our Schooles inſtruction of the rude, commonefaction of ſtory, and ſtirring up of devotion, theſe you and we alſo give unto them. (o) *Montag. antid.* page 30. Chriſtiani omnes adoramus Chriſtum imagini & ſimulachro, non proſternimur coram imagine forſan, quid ad rem vero? Invitatio eſt

both ſides, are really agreed, though ſome for their owne pride and greed delight to keep this contraverſie about ambiguous words ſtill upon foot. (p)

ad pietatem, ex in tuitu tolle ſcandalum, ita ſi velis proſternaris, et jam oculos defigas in crucifixum ante menſam Dominicam inclinamur, in genua procumbimus, veneratione exhibemus, non tamen menſam adoramus. (p) *Montag. antid.* p. 16. Latriam, illum cultum ſoletis appellare, neque ego nomen aut nominis rationem, vel ſubjectum improbavero, eum à duleia ſoletis diſtinguere, non alio fine, quam quod rerum ſubjectarum rationes, ſecundum magis & minus inter ſe diſtinguantur. pag. 27. Tantummodo taxamus in imaginibus τὸ λατρευειν, uſum & utilitatem non ſollicitamus ullo pacto. p. 24. Pergamus ad Eccleſiæ Romanæ εἰ κοινοσυλειαν. *Montag. orig* p. 40. Nolunt illi quovis pacto creaturæ cuicunque latriam ne quidem cultu relativo exhiberi, ſed non conſtat quis ſit ille cultus latreiæ ſoli Deo preciſe & peculiariter debitus, quibus terminis circumſcribatur, quis ille qui ſolus creaturis debetur, quis ejus modus, gradus, menſura, partes, conditio, limitatio, omnia vacillant vel ignorantur, nec illud agitur ut conſtare poſſit: luſũ diu eſt in hac queſtione & illuſum per ambiguitates verborũ è privatis nempe vel contendendi vel diteſcendi reſpectibus conſtet autem hoc, & facilè conveniet inter nos. Magnam certè gratiam ab Eccleſia Chriſti, & partibus inter ſe contendentibus iniverint, qui docerent quouſq; progredi in hoc ſanctorum cultu, & λειψανοδυλεια poſſumus ſine juſto ſcandalo, animæ pericula pietatis & religionis naufragio interim quod pueri ſolent, in hac re, ut in multis συνομαχωμεν.

About reliques they agree with Papiſts.

Concerning reliques they teach firſt that the carrying of them about in cloaths by devout people is tollerable. (q) Next that thoſe bones or that duſt of the deceaſed Saints ought juſtly to bee put in a caſſe of ſilke or of gold that they may bee well hung about our necke and oft kiſſed, that they may bee layed up amongſt our moſt pretious jewels. (r) 3. That in thoſe reliques there is oft found ſo much grace, holineſſe, vertue, that all who touches them are ſanctified by that touch. (s) 4. That to theſe relicts a great honour yea a relative

(q) *Andrew ſtri ſwa* For their reliques were we ſure they were true wee would carry to them the regard that becomes. It was raſhneſſe and undiſcreetly done of *Vigilantius* ſo to abaſe his tearmes concerning them, had they power of doing miracles we would have eſteemed them ſo much the more, but in their owne degree: yet the carrying of them about in linnen cloaths and kiſſing which *Vigilantius* did object, if he did it truly, we would rather beare with it, and excuſe it as proceeding from popular and private devotion which will many times overſhut it ſelfe then commend it. (r) *Montag. antid.* p. 17. Oſſa ſanctorum cineres reliquias vaſe aureo, velamine precioſo convolvebant. Ego certe cum Conſtantino illas reliquias faſciis inuolvam, auro includam circumgeſtandas, admovebo labiis ac collo ſuſpenſas manibus oculiſque crebro uſurpatas intuebor, vel in apothecas condam, & recludam inter precioſiſſima cemelia cenſendas. (s) *Montag. antid.* p. 16. Mag. Baſilius ait συμφημι καγω Mar-

worſhip

worſhip is due albeit not a *latria* or divine adoration. (*t*) Fifthly, That pilgramages to the places where thoſe relicts ſtand are very expedient, that Proteſtants doe reprove onely theſe pilgramages towards the Churches of the Saints which are made for greed or ſuperſtition, that Papiſts doe diſallow all ſuch as well as we (*w*) 6. That all the controverſie which here remaines betwixt Papiſts and Proteſtants is about juſt nothing even about goates woll and the ſhadow of an Aſſe. (*x*)

About the invocation of Saints whereof the learned of the Papiſts are ſo aſhamed that they diſavow their owne practice thereof (*y*) yet our men tell us firſt that the Saints in heaven are truely our mediators with God of interceſſion, as Chriſt is of redemption. (*z*) Againe, that wee ought carefully to keepe the Saints feſtivalls, to this end, that wee may be partakers of their interceſſion. (*a*) 3. That albeit for common their interceſſion bee univerſall, yet that fundry times they deſcend to particulars: They remember the eſtates of their friends and acquaintance as they left at it their death, they

tyris oſſa quicunque tetigerit ob gratiam illi corpori inſidentem, fit quandam tenus particeps ſanctificationis. (*t*) *Monta. antid.* p. 16. Agnoſcimus Eccleſiam veterem ſanctorum reliquiis & cineribus magnum honorem detuliſſe, & veneratione quadam relativa coluiſſe. (*w*) *Montag. antid.* p. 44. Neque peregrinationem religioſam ad loca ut appellant ſancta quiſquam improbaverit qui in rebus Eccleſiæ Chriſtianæ veteris non eſt hoſpes: improbat Molinæus & merito peregrinationes ut appellant malas, inventas vel ad

ſuperſtitionem, vel ad queſtum, vel ad tyrannidem, quas & ipſas nemo ſanus inter catholicos Romanos non improbaverit. (*x*) *Montag. orig.* p. 45. Ut de lana caprina, vel περὶ ὀνοστιας hic rixare videantur contendentes.

They come very neare to the invocation of Saints. (*y*) *Andrews ſtricturæ* p. 57. The Cardinall freely confeſſed to M. *Cauſabon* that he had never prayed to a Saint in all his life ſave onely when he happened to follow the proceſſion, and that then he ſung *ora pro nobis* with the Clerks but elſe not. (*z*) *Montag. antid.* p. 20. *Non abnuerim ſanctos eſſe orationis & interceſſionis ut loqui ſoletis mediatores ſed univerſim univerſos: precibus ſuis apud Deum interveniunt & orationibus mediantur. Chriſtus ſolus & abſque aliis eſt mediator redemptionis & quoadmeritum paſſionis ſuæ κατ' ἐξοχὴν interceſſionis mediator.* (*a*) *Andrews ſtricturæ* pa. 8. We agree with Saint *Auguſtine*, we celebrate the memories and hold the feaſts of the bleſſed Martyrs as well for imitation, as that we may be partakers of their interceſſion. *Shelfords* firſt ſermon page 44. Upon the Saints dayes the Saints in Heaven joine with us, now if the Saints in Heaven after their manner aide us with their prayers, ſhall wee be ſo baſe minded as not to pray with them? *Ibid* page 27. In obſerving Saints daies and

in dedicating temples to God in their names: these who neglect this holy fellowship have a great losse, which none can see but they who have spirituall eies (a) *Andrews* answer to Cardinall *Pirron.* 20. Chap. We will hope well that *Theodosius* might interceed with God for his children, we see no cause to the contrary.

are informed of many new particulars by the Angels which hath been upon earth, and by the Saints which after their death hath newly come to the heaven, and that according to their particular informations they frame their intercession. (*a*)

4. If we were certaine that the Saints in heaven knew our estate it were no fault at all but very expedient to make our prayers to them that they might interceed with Christ for us. And though we bee not certaine of their knowledge, yet all the fault that is in our prayers to them is onely some idlenesse and curiosity but no impiety at all. (*b*) 5. That none ought to reprove our prayers unto our Angel keeper. (*c*)

They Idolize the blessed Virgin as much as any Papist.

Montag. antid. p. 22. Meminerunt amicorum suorũ & rerũ à se quondã in terris gestarum quocirca ad Christum in cœlo recollecti poterint de via ordinaria per Jesum Christum apud Deum patrem amicos, familiares οἰκείους, precibus commendare & adjuvare.

The Saint in heaven which the Papists doe most idolize is our blessed Virgine to whom it is well knowne they give much more false worship, then true to the whole Trinity; concerning her the *Canterburians* affirme first, that she is created in another way then any of the race of *Adam*, that God did meditate fifty ages upon the worke of her perfect creation, that she did live all her daies without mortall sin,

(b) *Montag. antid.* p. 229. Save all other labour in this point. Prove only their knowledge of any thing ordinarily I promise you streight I will say holy S. *Mary* pray for me. *Ib. antid.* p. 23. Tu mihi proba & demonstra posse me certum esse de scientia sanctorum particulari quocunque tandem modo acquisita ego certe quod ad me ipsum attinet sanctos defunctos beatam puta virginem, sanctissimos Apostolos glorioßissimos Martyres non verebor adire interpellare, alloqui, supplicibus precibus deprecari habeant me commendatum & adjutum suis intercessionibus apud Deum patrem per filium. *Idem antid.* p. 200. Perhaps there is no such great impiety in saying holy S. *Laurence* pray for me. (c) *Montag.* invocation of Saints p. 99. If thus my selfe resolved to do infer (holy Angel keeper pray for me) I see no reason to be taxed with point of Popery or superstition much lesse of absurdity or impiety. *Ib. ant.* p. 203. The case of Angels keepers in point of advocation is much different from other Angels not guardians, as being continually attendants alwaies at hand though invisible, and therefore though we may say S. Angel keeper pray for me, it

yea

yea without all actuall ſinne, yea without all originall. (d) That ſhe is now advanced above all the Angels to the higheſt created perfection that is poſſible to be daughter, mother, and ſpouſe of God, and that her very body is already tranſlated to the heavens. (e) 3. That God hath made her to bee true Lady and Empreſſe of the Catholike Church, of all the earth, and of the heaven, and that all theſe honours ſhee hath obtained by her due deſervings and merits. (f) 4. That all the Angels and Saints in Heaven, let bee men upon earth are obliged to adore her, and bow their ſoules unto her. (g) 5. That ſhee knoweth all thinges perfectly heere

followeth not, we may ſay S. *Gabriel* pray for me. (d) *Anthony Stafford Female glorie.* p. 3. Others of theſe firſt and purer times not without admiration obſerve that God was almoſt fifty ages in the meditation of the ſtructure of this ſtately Palace. *Mon. apar.* p. 301. Magno procul dubio opere templũ illud θεόφορον aparabatur, nec ut una de multis mater Domini in hunc mundum proceſſit è materno utero. *Ibid.* p. 338. Utcunque conceptum in originali peccato, vixiſſe tamen immunem à mortali peccato cum *Auguſtino* putaverim. *Staffords Female glorie* in his proemiall verſes, for *Eves* offence, not hers ſhe did begin, to learne repentance ere ſhe knew to ſinne. *Idem* p. 20. She ſent forth many a ſigh for ſin not having committed any, and bewailed that of which ſhe was utterly ignorant. *Idem* p. 8. The Apoſtles ſometimes were obſcured with the fog of ſinne, but her brightneſſe nothing vitious could leſſen, much leſſe al- utterly extinguiſh. (e) *Femal glorie.* p. 28. Nothing in her was wanting but the Deity it ſelfe. *Idem* in the preface, Whether we regard her perſon or her divine gifts, ſhee is in dignity next to God himſelfe. *Ib.* Great Queen of Queens, daughter, and mother, and the ſpouſe of God. *Idem* p. 210. Her aſſumption by many of the Fathers, by all the Romiſh Church, and ſome of the reformed is held for an undoubted truth. (f) *Montag.* apar. p. 212. Dominum profecto indicat *Mariæ* nomen, nam revera facta eſt domina omnium creaturarum, *Damaſcenus* ait, cum conditoris omnium effectrix fuerit mater. *Ibid.* p. 302. Certe nulli ſanctorum dedi Deus plura, nulli majora, nulli ne omnibus quidem ne ſanctis, tanta, hoc eſt elogia matris Dei Deus impertivit qui titulus ὑπερβαίνει πᾶσαν ὑπεροχὴν, omnes omnium creaturarum dignitates illud unicum privilegium ſupergreditur. Recte ait B. *Thomas*, beata virgo ex hoc quod eſt mater Dei habet quandam dignitatem infinitam. Ex his licet colligere (inquit *Baradas*) ſanctiſſimam virginem infinitam habere quondam dignitatem ex Deo, qui & è Bonaventura recitat, majorem mundum Deus facere poteſt, majus cœlum Deus facere poteſt majorem autem matrem quam eſt mater Dei Deus facere non poteſt. Fem gl. p. 21. She undoubtedly deſerved to be rapt up, if it were poſſible, a ſtory higher than was S. *Paul.* *Ib.* p. 80. Certainly all the ancient Fathers with one conſent affirme that ſhe deſerves to be Empreſſe of all others who humbled herſelfe below them all. (g) *Femal glorie.* In the Panegyrick, to whom do bow the ſouls of all the juſt, whoſe place is next to Gods, to whom the Hierarchies do throng, and for whom heaven is all one ſong. *Ib.* p. 3. Truly our beleef may eaſily digeſt this that his

beneath

beneath upon the earth: For in the face of God in the glaſſe of the Trinity ſhee doth behold all creatures. (*h*) 6. That it is but prophane puritans who refuſe to ſay the *Ave Maries* and to follow the example of their pious predeceſſors who wont ſo to pray. (*i*) 7. That the devotions of the preſent Monks, Nunnes, and Princes, who have enrolled their names in the ſodality of the Virgin *Mary* is worthy of imitation. (*k*) 8. That the old pious ceremony of burning of wax candels in all the Churches of *England* through the whole cleare day of her purification ought to be renewed. (*l*) 9. That the Chriſtians obtained that famous victory over the Turkes in *Lepanto* by her interceſſion at their prayers with Chriſt her ſonne. (*m*) All this his Grace hath permitted under his eye to bee printed at London without any cenſure, and when

omnipotency would make her fit to be Empreſſe of this lower world. *Ib.* pa. 17. There were no doubt ſome of *Gratitudes* children who lay proſtrate before, and did homage to their dearest Lady. *Ibid.* page 32. The ſaints glorious Empreſſe. (h) *Femal* glorie panegyrick. Whoſe place is next to God, and in his face all creatures and delights doe ſee as darling of the Trinity. (i) *Ibid.* p. 220. The

Puritans of this land are thoſe I mean, they reject all teſtimonies of her worth as haile *Mary* full of grace, &c. They abhor to hear her called *Domina*, becauſe forſooth they chalenge to themſelves a greater meaſure of knowledge but a leſſer of piety, than did their anteceſſors by diſclaming words and phraſes familiar to antiquity. Of one thing I will aſſure them till they be good *Marians* they ſhall never be good *Chriſtians*. (k) page 23. My arithmetick will not ſerve me to number all thoſe who have regiſtrate their names in the ſodality of the roſarie, of this our bleſſed Lady. The Princes of this Iſle have not beene defective in doing her all poſſible honour, and in conſecrating Chapels and Temples to her memory. Many holy Orders alſo are of this ſodality as the *Benedictins* the *Ciſtertians*, the *Franciſcans*, the *Cartuſians*, and many others. If all thoſe teſtimonies and examples of great worthy and pious people will not move us to honour her, we ſhall be judged both unworthy of this life, and ignorant of that better to come.

(l) *Ib.* p 153. This day the celebration whereof is inſtitute by the Church is called Candlemes, as much as to ſay, the day of lights, on which while maſſe was ſinging very many tapers were burning in the Church. *Montag. orig. p.* 157. *Diem ab illa ſolennitate celebrem vocant præſentationis vel purificationis*: *nos anglice* the purification of our Lady, *vel communi ſermone potius* Candlemes day *à diſtributione vel geſtatione cereorum ardentium*. *Cozins* did put all this in practice in the Cathedral of *Durham* made burne in day light ſome hundreths of wax candles. *Peter Smart* for preaching againſt him was depoſed and impriſoned, but *Cozins* for his devotion advanced from a Prebend to a Proveſt of a Colledge and a royall Chaplane in ordinary. (m) *Femal glorie* p. 226. The originall this

this doctrine was challenged by *Burton*, hee was rewarded with the losse of his eares and perpetuall prison. The booke which he inveighed against let bee to bee recalled, is openly excused in Print at his Graces direction as containing no evill but only innocent retorications. (n) Yea M. *Dow* with his Graces licence pronounceth that booke to bee free of all Popery, and that upon this reason, because the author professeth his tracing the steps of Doctor *Montagu* whom all *England* must know to be above all suspition of Popery.

of the sodality of the blessed virgin is derived from the battell of *Naupactum* gained by *John* of *Austria* and the Christians, which victory was attributed to her intercession with her Son.

(n) *Heylens* answer. p. 123. As for the booke intituled the *Femal glory* you finde not in it that I see by your collections any thing positively or dogmatickly delivered contrary unto any point of doctrine established and received in the Church of England. Some swelling language there is into it and some Apostrophees I perceive by you to the Virgin *Mary* which if you take for invocations you mistake his meaning, no innovation hitherto in point of doctrine. (o) M. *Dow p.* 54. In all these panegyrick straines of Rhetorick (for such for the most part they seeme rather then positive assertions) *Stafford* hath not deviat so much to the one extreame as M *Bortouns* marginall hath to the other in scoffing and calling her the new great goddesse *Diana*. And if it be true that he hath not digressed in any particular from D. *Montagu* the Bishop of *Chichester* as M. *Bartoun* makes him affirme, I dare boldly say M *Bartoun* will never be able to finde the least point of Popery in it: For it is well knowne, that Bishop hath approved himselfe such a champion against Rome, that they who have tryed his strength durst never yet come to a second encounter.

CHAP. V.

The *Canterburians* avow their embracing *of the Popish heresies and grossest errours.*

THE nature of heresie is so subtilized by our faction, that so farre as in them lies, it is now quite evanished in the aire, and no more heresies are to be found on the earth. With the *Socinian* remonstrants,

Remonſtrants, they exeeme all tenets controverted this day among any Chriſtians, from being the Subject of hereſie: For they tell us, that the beleefe of the doctrines uncontroverted by all is ſufficient for ſalvation. (a) And howſoever ſome of them will bee content to count the *Socinian Arianiſme* and *Macedonianiſme* to bee true hereſies; yet, as weſhew before, all of them do cleare the Popiſh errors of this imputation. Alwayes not to ſtrive for words, our aſſertion is, that the groſſeſt of the Roman errours which in the common ſtile of Proteſtants, wont to goe for hereſies, are maintained by the Canterburians for Catholick truths. For to cleare this, caſt over the bookes of *Bellarmine*, and ſee if his groſſeſt tenets bee not by them embraced. In his firſt tome, his errours about the Scriptures imperfection, and doctrinall traditions, ſeemes to be moſt weighty. In his ſecond, beſides theſe already named, his defence of the monaſtick vowes of *Limbus Patrum* and *Purgatory* are very palpable. In the third, his aſcribing too little to the Sacraments of the old Teſtament, and too much to the Sacraments of the new, his making all infants in baptiſme to bee regenerate, and all non-baptiſed to bee damned, his corporall preſence of Chriſts body on the altar, his ſacrifice of the Maſſe, auricular confeſſion, extreame unction, are very groſſe corruptions. In the laſt tome, his errours about faith, juſtification, merit, free-will, are among the chiefe. In all thoſe, conſider how farre our party is long agoe declined to the left hand.

(a) *Potter* cites from *Cauſabon* theſe words: Put by controverſies theſe things wherein all ſects univerſally do agree, are ſufficient for ſalvation.

Begin

Begin with Scripture and traditions: The reformed Churches in the harmony of their confessions lay all down one common ground, for their mutuall consent; the Scripures absolute perfection, without the helpe of any doctrinall tradition: Hogh me once this pillar, the whole edifice of the reformation must fall. To batter downe this fort, the Papists plant two Engines: One that there is divers Apostolicke and ancient traditions, both rituall and dogmaticall, which beside Scripture with a divine faith must be firmely beleeved: An other, that Scripture must not be taken in any sense by us, but that wherein the ancient Fathers of the Church have understood it, or the present Church do take it. In both these very dangerous corruptions our party joines with *Rome*: They glory (*b*) and triumph above all other reformed Churches, that they doe embrace doctrinall traditions, for which in Scripture there is no ground; And of this kinde they reckon out some of great importance; such as are, the baptisme of infants, the sanctifying of the Sabboth, the Apostles Creed, the giving of the cup to the people, praying in a knowne tongue, our knowledge of Scripture to be Scripture, the names and number of the Canonicall bookes and their distinction from Apocrypha, of this kinde they maintaine

They joyne with Rome in setting up traditions in prejudice of Scripture.

(*b*) *Heylens anti. n. Lincoln. pag. 87. sect. 2.* Things that have been generally received in the Church of Christ are conceived to have been derived from Apostolicall tradition, without any specrall mandat left in Scripture for the doing of them. Praying directly towards the East is conceived to be of that condition, why may wee not conclude the like of setting up the altar along the wall? Many things come into our minde by a successionall tradition, for which we cannot finde an expresse command, which yet we ought to entertaine, *ex vi Catholicæ consuetudinis*; of which traditions there are many, which still retaine their force among us in England. This Church (the Lord bee thanked for it) hath stood more firme for Apostolicall traditions, than any other whatsoever of the reformation. *Samuel Hoards* sermon, p. 15. We yeeld that there are Apostolicall traditions rituall and dogmaticall, which are no where mentioned or enjoined in

the Scriptures, but delivered by word of mouth, by the Apostles and their followers; for some of which there are reputed the number of Canonicall books, the Apostles creed, the baptisme of infants, the feast of Lent, the Lords day, the great festivalls of Easter and Whitsonday, beside these we confesse, there are and have been many ancient Ecclesiastick traditions, from which as foundations grew those vaine practices of not fasting on the Sunday, of adoring towards the East, prostration before the altar, of signing the baptised with the crosse, of exorcising the party baptised, and putting a white garment upon them, of receiving the Eucharist fasting, of mixing water with the wine, of sending it to such as were absent, of casting the consecrate bread into the Church, carrying it home, of crossing themselves when they went out, or when they went in, when they went to bed, or when they rose, when they sate downe to meat, when they lighted candles, or had any businesse of moment to doe, that ceremonies, customes, & traditions under the power of the Church to ordaine, we generally grant to our adversaries. Vide of the Sabbath, page 97. The reformed Churches reject not all traditions, but such as are spurious, superstitious, and no conformant to the holy Scripture, but genuine traditions agreeable to the rule of faith, derived from the Apostolicall times by a successive course, and which have the uniforme testimony of pious antiquity, are received and honoured by us. Now such are these which follow the historicall tradition, concerning the number, integrity, dignity, and perfection of the books of Canonicall Scripture, the Catholick exposition of many sentences of Scripture, the Apostles creed, the baptisme of infants, the observation of the Lords day, and some other festivalls, as Easter, Pentecost, &c. baptising and administration of the Supper in holy assemblies, the service of the Church in a known language, the delivering of the Communion to the people in both kindes, the superiority of Bishops over Priests and Deacons in jurisdiction, and power of ordination.

large as many as *Rome*. For at the first word they speake to us of six hundreth. (c) Among these traditions, which wee must embrace with an undoubted faith: They reckon up the authority of Bishops above Priests, prostration before the altars, worshipping towards the East, crosse in Baptisme, crossing of our faces at all occasions, the standing of a crucifix upon the altar, and what else they please to urge, for which they can get no Scripture warrant. To this head they referre the very customes of the Popish Church in latter times, for which they have no syllable in any writer let bee in any Father: (d) Yea, all the injunctions of the

(c) Mouuig. orig. page 611. Ibi inducunt in Scripturis insontes, bazarizant, in cœna Domini sub utraque specie communicantes participare Deo. sunt ejusmodi in rebus sacris a Deo institutis, Ecclesiæ mandatis & usurpatis ab Ecclesia, de quibus non possumus non fatem, nihil tale docet Scriptura, Scripturæ hæc non

xdicat. (d) *Mon. orig.* p. 376. Nihil est memoriæ proditum, quod ego quidem sciam hac Prre apud vetustiores, sive historicos sive patres, probabile tamen est hanc receptam Ecclesiæ

Bishops must bee Ecclesiastick traditions, where-
to the conscience must submit no lesse then
to the precepts of God. (e) In the meane time
Scripture must bee stiled the booke of heretickes,
(f) a *Lesbian* rule. (g) In no controversies no not
in Sermons any use may bee made of it, otherwise
farre as wee can locke our doctrines from Scripti
ture, by consent of the ancient Fathers, or present
Church. (h)

(e) Thus in his examination of this dialogue printed not only this testimonie of *Austin*, but also Scripture, authoritas non subest totius tamen orbis in hanc partem consensus, instar præcepti obtinet, nam & alia

multa quæ per traditionem in Ecclesia observantur, authoritatem sibi scriptæ legis usurpaverunt, *but also that of Traditions*; Quicquid in sanctis Episcoporum conciliis decernitur, id universum divinæ voluntati debet adscribi. [illegible] Deus, sive homo vicarius Dei mandatum quodcunque tradiderit, pari profecto obsequendum est cura, pari reverentia suscipiendum; ubi tamen Deo contraria non præcipit homo. [illegible] Sensum Scripturarum ex regulis & doctrinis Ecclesiæ deductum, tractatum & conservatum in Ecclesia, & approbatum quibi per eam traditione agnoscendum, in cujus veritate acquiescendum, & a qua minime discedendum sit. (f) *Monarchia* p. 333. Basilius de Severianis hereticis loquens, ait, Hi lege, Prophetis & Evangeliis utuntur *sacrarum Scripturarum sensus & tractatus*, ac doctores ecclesiæ pessimi & novatores pro suo arbitratu interpretantur. *Mor. orig.* p. 318. Neque enim insanire solent sine Scripturis hæretici & mirifice eas sibi ad suos errores pervertere, ubi opportune defendendos veritas denegaverit. (g) *Monarchia* p. 84. Non ut nostri nonnunquam dicitur quibus quicquid est [illegible] ad Dei verbum, hoc est ad Lesbium plane regulam ipsorum deformitatem exigunt, taxandum. (h) *Religion of Protestants* p. 19. The godly and learned Fathers of the Church

give strick charge to private preachers, that they preach nothing in their preachings which they would have the people religiously to beleeve and observe, but that which is agreeable to the doctrine of the old and new Testament, and that which the Catholick Fathers, and ancient Bishops have formerly taught and collected from thence. *White* upon the Sabboth, pag. 12. The holy Scripture is the fountaine and living spring, containing in all sufficiency and abundance whatsoever is necessary to make Gods people wise unto salvation. The consentient and unanimous testimony of the true Church of Christ in the primitive ages thereof is the *canalis*, or a conduit pipe to derive and convoy to succeeding generations the celestiall water contained in the holy Scripture. *Ibid.* From *Meisnerus* he saith, *In iuriam nobis facit Bocanus scribendo, nos docere solam Scripturam esse normam & Iudicem controversiarum fidei, imò verò & Spiritum sanctum, seu Iudicem supremum præsupponimus, & Ecclesiam seu iudicem inferiorem libenter admittimus; ideoque soli Scripturæ officium Iudicandi absque omni distinctione non assignamus. Idem* p. 14. The Ecclesiasticall story reporteth of *Nazianzen* and *Basile*, that in their studying the holy Scriptures they collected the sense of them, not from their owne judgement or presumption, but from the testimony and authority of the ancients; who had received the rule of the true intelligence of Scripture from the holy Apostles by succession.

In the doctrine of faith, justification, fulfilling of the Law, merit, they are fully Popish.

In our most important controversies anent faith, justification, fulfilling of the Law, merite, &c. they teach first, that faith is no more but a bare knowledge, and naked assent, that in the nature of it there is no confidence, no application at all, that the soules confidence and application of Gods promises, are the acts onely of hope and charity, that justifying faith is the Catholicke faith, a generall assent to the articles of the Apostolicke Creed, that particular personall applying faith, is but presumption and fantasie. (i) Againe, they teach that justification is ascribed by the Apostle to faith onely, by way of beginning inchoative, because assent to the truth of God, is that first vertue which the chaine of all other vertues, whereby wee are com-

(i) *Shelford* pag. 46. This one faith is called by Divines the Catholike faith, contained in the three Creedes of the Apostles, *Nice* and *Athanasius*. The false faith is contrary to this, the private faith, or fancy rather, by which men beleeve to be saved by themselves that which is the mother and nource to vice, an enemy to all good life, & that this is not the Catholick faith, shall appear, because that faith hath not a special object, as a mans selfe, or Gods speciall favour to this or that particular man, which is hopes object, but Catholick object, which is the whole first truth, and every member of Gods book, as the school teacheth, this faith goeth but to the truth and *esse* of divine things, Faith giveth

pleatly

pleatly juſtified, for common, doth follow. (k) 3. That Charity is the forme of Faith, and that to it, the act of Juſtification is much more reaſonably aſcribed then to faith. (l) 4. That Saint *Pauls* juſtification whereby wee ſtand before the barre of God is nought, but our converſion and ſanctification by our inherent righteouſneſſe. (m) 5. That

theſe truths a being & ſubſtance in our mind, but after hope layeth hold on them in the wil and affections, and applyeth them to our ſelves, & charity goeth in unto them. The Apoſtle ſaith, that he who commeth to God muſt believe that he is a rewarder of them that diligently ſeek him, not a rewarder of me or thee, as if the article of faith were perſonall.

Idem pag. 106. In the love of the heart lyeth the greateſt apprehenſion. The greateſt meane of our apprehending of him, is by charity, which layes hold on him in the will and reaſonable affections. *Chounei Collect.* 82. Applicatio ex parte hominis, non ex alia ratione procedit, quam ex amplexu amoris & deſiderii. *Ibid. pag.* 97. Det Deus hanc ſpem, & ſuaviſſimam hujus ſpei plerophoriam.

(k) *Chounei collect. p.* 69. Inchoativè per fidem juſtificat Deus, dat ſc. propter Chriſtum cognitionem, ex cognitione fidem, ex fide ſpem ſive fiduciam, ex fiducia charitatem, ex charitate adhæſionem, obediendi & complacendi deſiderium, ex iſto deſiderio meritorum Chriſti ſalubrium applicationem, ex iſta applicatione ſanctificationem, ſeu obſervantiam mandatorum, ex iſtis omnibus in actu ſcilicet conſummato juſtificationem, ex illa ſalvationem quæ omnia quum efficaciter per canalem Dei gratiæ, ex fide tanquam ex principio ſeu radice, per connaturalitatem omnium ad fidem, & ad ſe invicem effluere videantur, quæcunque ab aliquibus horum proveniunt ad fidem, tanquam ad omnium originem referenda ſunt, & in hoc ſenſu arbitramur Apoſtolum, 3. ad Rom. verſ. 28. locutum fide hominem juſtificatum iri, ſcilicet per fidem efficturam ex conſequentiis ſuis operationem.

(l) *Shelford* pag. 102. Charity is called of Schoole Divines grace it ſelfe. It is that law of the Spirit which freeth from death and ſinne. It is the maine refuge of a diſtreſſed conſcience. It covereth a multitude of ſins. It will not ſuffer them to appear: Without charity workes are dead, as well as faith and other vertues. Hence the Schoole calleth charity the forme of vertues. *Ibid* pag. 106. Faith converteth the minde to God, but it is love that converts the heart and will to God, which is the greateſt and laſt converſion; for we never ſeek any thing till we deſire it. Our converſion is begun in the minde by faith, but it is only halfe converſion, yea no converſion of the whole man, except the love of the heart (where lieth the greateſt apprehenſion) follow it: we ſee ſalvation by faith, but we obtaine it not, till we ſeek it by charities deſire. Wherefore I conclude, that for as much as charity is the moſt neer and immediate cauſe of our converſion, that it is alſo the moſt pretious grace of God for our good, and the greateſt mean of our apprehending him is by charity, which layeth hold on him in the will and reaſonable affections, therefore this muſt be the greateſt meane of our juſtification. *Ibid.* p. 109. The fulfilling of the law juſtifieth, but charity is the fulfilling of the law, where the Apoſtle preferreth charity to juſtifying faith; he compareth them in the moſt excellent way and it is moſt manifeſt that the moſt excellent way, is the way of our juſtification & converſion to God. (m) *Shel-*

the fulfilling of Gods Law to us in this life is both possible and easie, that if God did command us any thing which were impossible, hee should bee both unjust and a tyrant. (n)

Jeord pag. 107. Justification & conversion to God is all one. *Idem. pag.* 102. Charity is the maine refuge of a distressed conscience. *Montag. antid. pag.* 242. A sinner is then justified when he is made just, when he is transformed in minde, renewed in soule, regenerate by grace. *Chomley* in his answer for *Hall* to *Burtoun*, is not only content to exeeme the Popish justification from all blot of a fundamentall error, but seemes also to make all our contraversie in this point to be but a jugling about words; yea, at last he seemes to joyne with the Counsell of *Trent* in anathematizing our doctrine: For thus, if I remember well, doth he speake. If any man shall say that men are so justified by the sole imputation of Christs righteousnesse, or by sole remission of sinnes, that they are not also sanctified by inherent grace or charity, or also that the grace whereby we are justified is only the favour of God, let him be accursed, and let him be so indeed for me. You will say this is nothing but meere jugling, I grant it, but yet it is not the direct denyall of the foundation, for here is both remission of sins, and imputation of Christs righteousnesse included, which though it be sufficient to justification in the Protestant sence, yet in the Popish sence, wherein sanctification is also required, it is not sufficient.

(n) *Shelford pag.* 121. That there is a fulfilling of the Law in this life: *Saines* teacheth, *if you fulfill the royall law, you doe well.* Were Gods Law no possible to be fulfilled, the supposition should be idle, ut sit for Gods word, a caption unbeseeming a man writing by divine inspiration. To the keeping of this we must strain our soule, we must not flee to a naked imputation, where is required our conformation. He hath predestinate us to be conform to the image of his Son. He hath fulfilled the Law and so must we too. *Ibid. pag.* 127. Christ hath merited, that the righteousnesse of the Law should be fulfilled in us, not by faith only, or by sole imputation, as the ignorant understand it, but by our actuall walking in the divine precepts. *Ibid. pag.* 136. To binde a man to things impossible, were a wrong both to nature and grace, therefore the schoole verse sayth,

Vltra posse viri non vult Deus ulla requiri.

God can no more in equity now require impossibilities at our hands, then he could at first at *Adams*: Neither doth he, if we beleeve S. *Paul*, who saith, *I can doe all things by Christ, who hath loved me. Ibid. pag* 139. If God should command things impossible, then should he be more cruell then a tyrant, who will not offer to exact of his Subjects such a tribute which he knowes cannot be payed: It is tyrannical and cruell, and therefore impossible to God to require the ability which he himselfe took away, and of those too that are his friends, and in league with him. *Ibid. pag.* 147. To say that the very best workes of the Saints are uncleane, impure, mortall sins, is extreame blasphemy. Can the workes of the holy Ghost be impure? The least addition of evill in a good worke makes it sinfull, because Bonum est ex integra causa, malum ex quolibet defectu. *Vide* on the Sabboth, pag. 157. urgeth those sayings, as from S. Austine, Neque impossibile aliquid imperare potuit Deus quia justus est; neque damnaturus est hominem pro eo quod vitare non potest, quia pius est. Execramur blasphemiam eorum, qui dicunt aliquid impossibile homini à Deo esse præceptum.

6. That

6. That not onely many doe fulfill the Law without all mortall sinne, but sundry also doe supererogat by doing more then is commanded, by performing the counsels of perfection, of chastity, poverty, and obedience: (o) 7. That our good workes doe truely deserve and merit eternall life: (p) 8. That our obeying the counsels of perfection doe purchase a degree of glory above the ordinary happinesse, (q) All this lately is printed by the faction, neither that onely, but (which to us seemeth marvellous) when great popular grumblings and sundry publicke challenges hath beene made against the authours of such writs. These whom *Canterburie*

(o) *Shelford pag.* 184. By his precepts he informeth us of all the meanes that leads toward life eternal by his counsels, which goe beyond his precepts (because GOD hath given man free-will to get what he can in the state of grace for the state of glory) he shewes some exceeding meanes to grow to this lifes perfection, and to improve the common reward of glory for the next life, *as sell what thou hast and give it to the poore, and thou shalt have treasure in heaven*; here wee have counsell to change temporall riches for eternall, which are better. 2. Wee are counselled to change permitted fleshly pleasures for heavenly pleasures, where it is said, *qui potest capere capiat*. 3. Wee are counselled to deny our selves and our lawfull liberties, to follow Christ through the worlds difficulties; these are Gods counsels which in the primitive church were put in practice, but in our times they are put off with *a non placet*. *Ibid. p.* 129. Of the counsels of the gospel which goe beyond the counsels of the Law. S. *Chrysost.* sayes Οὐδὲν ἀδύνατον ἐπιτάττει ὁ Χριστὸς ὁπόγε πολλοὶ ὑπέρβησαν αὐτῷ τρόπα γμάτα. Christ hath commanded nothing impossible: yea, many have gone above his commandements. (p) *Montag. appeal. p.* 233. The wicked go to enduring of torments everlasting, the good to enjoying of happinesse without end; thus is their estate diversified to their deserving. *Shelford p.* 120. setteth downe the comitiall verses of *Cambridge* which in merite goeth as farre as *Bellarmine*, *Virtutum sancte & speciosa caterva, solutam divino ex pacto quam meruere dabunt. Chaunus p.* 18. goes yet further, that our workes are as true efficient causes of our salvation, as our wickednesse can be of our damnation, as we heard before. *Montag. antig. pag.* 153. That a worke may be said to be meritorious, *ex condigno*, these conditions are required, that it be morally good, that it be freely wrought by a man in this life in the estate of grace and friendship with God, that it have annexed Gods promise of reward. All which conditions I cannot conceive that any Protestants doth deny to good workes. (q) *Shelford p.* 198. In that blessed estate there are degrees of joy and glory, a starre differs from another in glory, some ground bringeth foorth thirty, some sixty, some a hundred fold. To this agreeth S. *Gregory*, Quia in hac vita est discretio operum, erit procul dubio in illa discretio dignitatum, ut quo hic alius alium merito superat, illic alius alium retributione transcendat. And S. *Cyprian*, in pace coronam vincentibus can-

hath

didam pro operibus dabit in persecutione purpuream pro passione geminabit; Certēt nunc singuli ad utriusque honoris amplissimam dignitatem, accipiant coronas vel de operibus candidas, vel de sanguine purpureas. Here shineth Gods justice in distributing rewards according to the variety of his owne grace in this life bestowed, and Christians works by their own free wil to the best end imployed, and because there are certaine excellencies of workes in overcomming the greatest difficulties, therefore the scoole after the former demonstration argueth priviledged crownes which they call *aureola* to bee due to them which have conauered best to Martyrs for overcomming persecutions, to virgins for conquering the flesh, qnd to Doctors for putting the Divell to flight from their flockes: (r) *Haylens* answer p. 127. For *Shelfoords* booke whatever is in that mentioned should not trouble you, if he ascribe a speciall eminency unto charity in some certaine things, it is no more then was taught to him by S. *Paul*, who doth preferre it, as you cannot but choose to know, before faith and hope: nor doth he attribute our justification thereunto in any other sense then was taught him by S. *Iaunes*. M *Dow* p 52. And I believe if M. *Shelfoords* justification by charity be well examined, it will prove no other then that which S. *Iames* saies, yee see how that by works a man is justified and not by faith onely, and I would demand of any reasonable man, whether the expresse words of that Apostle may not without aspersion of popery be even openly and publickly maintained, if there be no sence obtruded upon them which may crosse S. *Pauls* doctrine, which M *Burtoun* can never prove that they did whom he charged with that assertion.

hath employed to apologise for the worlds full satisfaction, hath not yet beene pleased to disavow any of those writers, nor to expresse the least signe of their indignation against any of their abominations, (r) but rather by sweetning all with excuses seeme to vent their desire to have all swallowed downe.

In the doctrine of the sacraments see their Popery.

In the doctrine of the Sacraments, from *Bellarmins* third tombe, they tell us first, that the sacraments of the old testamenr differ from the new, that the one confers grace, the other foresignes grace to bee conferred, that the same distinction must be holden betwixt *Iohns* and *Christs* baptimse. (s) 2. They tell us that all baptised infants as well reprobat as elect are in baptisme truely regenerat, sanctified,

(s) *Montag. orig.* p. 72. de circumcisione quæritur quamgratiam conferat & primo ponitur non eo quod sit verum sacramentum veteris politiæ in statu legis & naturæ, ideo esse operativū illius gratiæ qua abluuntur peccata ut fit in baptismo novæ legis. 2. Si quæratur an ut baptismus sic & circūcisio quæ figurat baptismū olim peccata visua sacramētali ex institutione divino opere operato, vel opere operantis aut alio quovis modo abolere & mundare poterit, qua de re sunt diversæ sententiæ. Hereafter he hath brought at length the Fathers, to prove that Sacramēta veteris testamēti

justified

uſtified, and put in that ſtate wherein if thoſe who are reprobate and thereafter damned ſhould die, they would be infallibly ſaved. (t) And on the other hand they avow that all thoſe who die in their infancy without baptiſme, by whatſoever miſſe, by whoſoevers fault, are certainly damned ſo farre as men can judge: For baptiſme is the onely ordnary meane which God hath appointed for their ſalvation, which failing, ſalvation muſt be loſt, except we would dreame of extraordinary miracles of the which we have no warrant. (w) 3. That the manifold ceremonies of Papiſts in baptiſme and all other ſacraments are either to be embraced as pious

non eamſabant gratiam ſed eam ſolum per paſſionem Chriſti damdam eſſe ſignificabant, noſtra vero & gratiam, continent & digne ſuſcipientibus conferunt, *be doſes*, inanes ſunt illæ diſputationes & acerbæ contentiones nonnullorum, quæ apud ſcholaſticos & doctores nonnullos ventilantur, quas ſopitas optamus nos.

Ibid. p. Baptiſmus Joannis rudimentarius ait Damaſcenus: imperfectus, & iſagogicus, Cyrillus: ut & lex vetus, itaque novum baptiſma poſt illud neceſſarium inquit *Auguſtinus*, poſt *Johannem* baptizabat *Paulus*, poſt hereticos non baptizat Eccleſia, Chriſti baptiſmo actu remittebantur peccata, non remittebantur actu poſt *Iohannis*. *Then in his owne words*, quid ergo? An dabat gratiam baptiſmus ille; ſic viſum non nullis perperam omnino, nam ubi tum ὑπερογὴ baptiſmatis Chriſti & Sacramentorum novi fœderis, quibus ἐιτεῖον gratiam cõferre quam ſignificant, preparatorie hoc agebat non ἐνεργητικως in ſpe tantum cum re ipſa in Domini baptiſmo illud fiat, ab hac ſententia quæ eſt communis omnium antiquorum, ſi Calvinus receſſerit cum ſequacibus, ætatem habent, ipſi reſpondeant, privati cujuſcunque hominis παραλογισμα non eſt communi proteſtantium ſententiæ aſcribendum. Obtineat ergo per me Tridentinæ ſynodi canon primus ſeſſionis ſeptimæ: Si quis dixerit baptiſmum *Iohannis* habuiſſe eandem vim cum baptiſmo Chriſti anathema ſit. (t) *Mon. apeal* p. 35. We are taught in the Liturgie earneſtly to beleeve, leſt it ſhould be left to mens charity, that Chriſt hath received favourably theſe infants that are baptiſed. And to make this doctrine the more ſure againſt our novelliſts, it is again repeated in the Catechiſme, that it is certainly true by the word of God, that children being baptiſed have all things neceſſary for ſalvation, and if they die before actuall ſin, ſhall be undoubtedly ſaved, according whereunto all antiquity hath alſo taught us Let this therefore be acknowledged to be the doctrine of our Church. *White againſt the dialogue* p. 95. avowes it as the doctrine of England, that all infants baptiſed have the holy ſpirit, & are made the children of God by adoptiõ, preſſing that of S. *Auſtin* of all infants baptiſed. Quid dicturus eſt de infantibus parvulis qui plerique accepto in illa ætate gratiæ ſacramento, qui ſine dubio pertinerent ad vitam æternam regnumque cœlorum, ſi continuo ex hac vita emigrarent, ſinuntur creſcere & nonnulli etiã apoſtatæ ſunt. Albeit this ſame *White* makes this tenet in his conference with *Fiſher* to be the judgement only of Papiſts and Lutherans pag. 176. They differ from Lutherans and Pontificians firſt, in that they reſtraine the grace of ſanctification only to the elect. 2. In that they deny externall baptiſme to

ancient rites, or not to be ſtood upon as being only ceremoniall toyes. (x) For their tenets in the ſacrament of the ſupper, wee ſhall ſpeake anone of them in the head of the maſſe. 4. They tell us that our diſpute about the five baſtard ſacraments is a plaine logomachy. (y) 5. They tell us that not only infants after their baptiſme but even men baptiſed in perfect age who before baptiſme gave a ſufficient count of their faith, yet they may not bee eſteemed full Chriſtians while they have received confirmation by the impoſition of hands, and that alone by a Biſhop. (z) About the orders, they tell us that they agree with Papiſts in their number, that the reaſon why they want their Acolits, ſub-deacons and the reſt, is but their Churches poverty: (zz) Which can ſcarce well maintaine the two

alwayes effectuall at the very inſtant time when it is adminiſtrate. (w) *Cant. relat.* p. 56. That baptiſme is neceſſary to the ſalvation of infants in the ordinare way of the Church (without binding GOD to the uſe and means of that Sacrament to which hee hath bound us) it is expreſſe in Saint *John*, Chap. 3. Except a man be born again by water he cannot enter, no baptiſme, no entrance, nor can infants creep in any other ordinare way. And this is the received opinion of all the ancient Church infants are to be baptiſed that their ſalvation may be certain, for they which cannot helpe themſelves muſt not be left only to extraordinare helps of which we have no aſſurance, and for which we have no warrant at all in Scripture, *Shelford.* p. 66. I can ſhew you of none ſaved ordinarly without the ſacraments in regard of our Saviours exception in the 3. of *John*, Except a man be born againe of the water and the ſpirit, he cannot enter into the kingdome of heaven. *Montag. exig.* p. 397. Adeo huic uſui inſerviunt aquæ ut ſi tollatur lavacrũ aquæ alieni a Deo & fœdere promiſſionis æternæ excludantur illi in tenebras exteriores, cum edicto divino ſtatutũ ſit niſi quis renatus fuerit ex aqua & ſpiritu ſancto non introibit in regnum cœlorum Scio hoc eluſum à novatoribus, ſed & Chriſti divinitatem ab hæreticis negatam ſcio utrumque in contemptum Dei & diſpendium animarum. (x) Samuel Hoards ſermon ſupra, puts croſſe in baptiſme and ſindry other ceremonies of it among his rituall traditions. *Montag. antid.* pag. 16. veſtis alba oleum, ſal, lac, chriſma, additamenta quædam ſunt ornatus cauſa. *Ib.* p. 15. Cum concilio quodam nupero non veremur profiteri ceremonias à majoribus hominibus religioſiſſimis uſurpatas quod ad varios pietatis uſus valeant & exercitia quædam ſint quibus mens externarũ rerum ſenſu & ſignificatione ad divinum cultum ipſumque Deum attrahitur in Eccleſia retinendas & ubi abrogatæ fuerant reſtituendas eſſe ſtatuimus. Andrews ſtricturæ, p. 13. Chriſme, ſalt, candles, exoreiſmes, ſigne of the croſſe ephata, and the conſecration of the water, thoſe being all matter of ceremony, are therefore in the Church power on good reaſons either to retaine or to alter, (y) *Andrews ſtricturæ.* p. 11. The whole matter about the five Sacraments is a meer, λογομαχια (z) *Pokling altare* p. 65. And becauſe the competents were perſons of full age they received alſo confirmation by impo-

orders

orders of Prieſts and Deacons. But which in their queſtions is worſt of all, they ſide here with the Papiſts in giving to all the Proteſtant Churches a wound which our enemies proclame to be mortall, fatall, incurable. They tie the conferring of ordours by a full divine right to the office of Biſhops, they avow that the lawfull uſe of all ordination and outward eccleſiaſticke juriſdiction is by God put in the hands of their perſons alone. Other reformed Kirkes therefore wanting Biſhops, their Miniſters muſt preach, celebrate the Sacraments, adminiſter diſcipline not only without a lawfull warrand, but alſo againſt the ordinance of God. When they are put in minde of this great wound given by them to all other reformed Churches, they either ſtrive to cover it with the fig-tree leaves of an imagined caſe of neceſſity which never was, or elſe plainely to paſſe over it as immedicable. No marvaile if the Biſhops of England refuſe to admit without a new ordination, theſe who has beene ordained in Holland or France, and they make no ſcruple to admit without new orders, theſe who has beene ordained at Rome. (*&c.*) 6. In Matrimony they will keepe not only the Popiſh Sacramentall words and ſignes, the Popiſh times of Lent and other diſmall daies, except the Biſhops give their diſpenſation, but alſo they will have the

ſtion of hands or *Apoſtolicall* inſtitution may be laid aſide. When Biſhop *Andrews* had learnedly aſſerted the Epiſcopal order to be of Chriſts inſtitutiō I have heard that ſome who were then in place did ſecretly intercede with King *James* to have had it altered, for feare forſooth of offending our neighbour Churches. *Andrews reſp. ad epiſt. 3. Molin.* p. 195. Dixi abeſſe ab Eccleſiis veſtris aliquid quod de jure divino ſit, culpa autē veſtra non abeſſe ſed injuria temporum, non enim tam propitios habuiſſe Reges Galliam veſtram in Eccleſia reformanda quam habuit Britannia noſtra &c. Interim ubi dabit meliora Deus, & hoc quoque quod jam abeſt per Dei gratiam ſuppletum iri. Relatum inter hereticos Aerium qui Epiphanio credat vel Auguſtino neceſſe eſt fateatur, & tu qui damnas Aerium quo nomine damnas? An quod ſe op-

Andrews ſpiſtu-la. pag. 22. The five ordeſs is a point not worth the ſtanding on, while the revenues of the Church were able to maintaine ſo many degrees it cannot be denyed but that there were ſo many, but by the Churches owne order neither by commandement nor example of Scripture, but what is this to the preſent eſtate of the Church ſcarce able to maintaine two? (&c.) *Heylen anti. lect.* 3. p8. Let the Biſhops ſtand alone on Apoſtolicall right and no more then ſo, and doubt it not but ſome will take it on your word & then plead accordingly, that things of Apo-

Posuerit consensui universalis Ecclesiæ. Idem qui sentit an non itidem se opponit ac eo nomine damnandus erit *Montag. antid.* p. 138. Ordinationis jus & autoritatem ita credimus annexam Episcoporum personis ut a nemine non episcopo ordinato & consecrato possit aut debeat adhiberi, irritam ordinationem vel missionem omnem pronunciamus quæ non a legitimo & canonico more proficiscatur, quod si a se oriantur aliqui & non missi ingerant cælesti huic muneri & functioni manus, viderint ipsi quid sint responsuri olim summo sacerdoti cujus partes usurpant, nos nostros non aliorum tuemur vocationes. Yea, not only they tye ordination and jurisdiction to the person of Bishops, but of such Bishops who must of necessity shew the derivation of all their power, from the Pope as was shown before. (a) *Dow p.* 184. By his favour I must tell him, that neither the law of God nor of the King disallowes the use of the old Canons and Constitutions, though made in the time of Popery and by the Pope or Popish Prelats, which are not contrary to the law of God or the King: If hee desire proofe of this, let him consider whether the Statute 25. *Hen.* 8 19 do not say as much as I affirme, which having regulated divers things touching the exercise of Ecclesiasticall jurisdiction. At last the statute concludes with this *proviso*: Provided also that such Canons constitutions, ordinances, and synodals provinciall being already made not repugnant to the lawes and customes of this Realme, nor to the hurt of the Kings prerogative royall, shall now still be used and executed as they were before the making of this Act, till such time as they be viewed, searched or otherwise ordered by the said two and thirty persons or the more part of them according to the tenour of this present Act. It followes then that till these thirty two persons determine otherwise, old Canons may bee still executed and retaine their ancient vigour and authority, and when that will be I know not but as yet I am sure it hath not beene done.

whole matrimoniall causes ruled by the Popes Canons, yea, which is more, they avow that the Canon-law by Acts of Parliament yet unrepealled, stands in vigour amongst them. (a)

(b) *Femall glory*, pag. 128. With this pious and gratefull ordinance, I conclude the visitation of our incomparable Lady, hee meanes the act of the late Councell of *Basile*, which ordained a festivall for that visitation.

Except in some few things which are directly opposit to some late lawes of the land and that Canon-law they will have extendit as far downe as the very Councell of *Basile*. (b) And as far up as the constitutions of the first Popes. (c) Which divers of the Papists themselves acknowledge to bee suppositious, yet our men will defend them all, and with them the Canons of the Apostles, the constitutions of *Clemence* and all such trash. (d)

(c) *Pocklingtown* altar pag. 52. There is mention madeo f the dedication of Churches under *Anaristus*, *An.* 112. and under *Hyginus*, 154. under *Calixtus* 221. And before them all in Saint *Clemence* his Epistles. These testimonies of Roman Bishops the Centuriists doe suspect: Where the doctrine and decrees of Popes, and those in the first and best times are confirmed by the doctrine and constant practice of the holy Catholicke Church, it seemeth great boldnesse in three or foure men to condemne and to brand their authority with the ministery of iniquity. (d) *Lawrence*, Sermon, pag. 18. the Apostles in their Canons, and these too, which are undoubtedly theirs. *Montag. apart.* pag. 390.

In

In the ſacrament of pennance they teach firſt, that auricular confeſſion was evill aboliſhed, and is very expedient to be reſtored. (e) 2. That God hath given a judiciall power of abſolution to every Prieſt, which every one of the people is obliged to make uſe of, eſpecially before the communion by confeſſing to the Prieſt all their ſins without the concilement of any. (f) 3. That God in the Heaven will certainly follow the ſentence of the Prieſt abſolving on earth. (g) 4. Beſide a private confeſſor, it were very expedient to have in every congre-

Ex antiquiſſimis illum facile principem & primariæ authoritatis, quia erat Apoſtolorũ συμφοιτητης συμπραχτωρ & clementem nimerum ϕιλαγαθω non preteribo, quem licet delicatuli neſcio qui, ex utraque parte contendentium falſi poſtulant, & tanquam falſarium

συγκατζευσι. Nos tamen ipſius tanquam γνησιου ὁτra quoſvis ſuſcipere patrocinium audemus, doctiſſimum poſt virum Turrianum. (e) *White* on the Sabboth in the preface. There might alſo my reverend good Lord, be a very profitable uſe of ſome private of paſturall collation with their flock, for their direction and information in particular ſpirituall duties, ſuch as was, private confeſſion in the ancient Church: Now the Presbyterian cenſures by their paralogiſme taken from abuſe have with ſuch loud and impetuous declamations, filled the eares and poſſeſſed the mindes of many people that they are exceeding averſe from this ſoveraigne and ancient medecine of conſolation, prevention, and curing of the maladies of the ſoule. He approueth that of *Gerardus*, Privata coram Eccleſiæ miniſtro confeſſio, quam auricularem vocant, quamvis non habeat expreſſum & peculiare mandatum ac proinde non ſit abſolutæ neceſſitatis, tamen cum plurimas præſtet utilitates & diſciplinæ Eccleſiaſticæ pars ſit non poſtrema publico Eccleſiæ conſenſu recepta, ideo nequaquam timere vel negligenda vel abolenda, ſed piè & in vero Dei timore, præſertim ab illis qui ad ſacram ſynaxin accedunt uſurpanda. M. *Sp.* Sermon printed with approbation. p. 18. Confeſſe as the Church directs, confeſſe to God, confeſſe alſo to the Prieſt, if not privately in the eare ſince that is out of uſe. *Maleaboletur* ſaith a devout Biſhop, it is almoſt quite loſt, the more pitty. (f) *Dow* p. 35. It cannot be denied, but that the Church of England did ever allow the private confeſſion of ſinnes to the Prieſt, it were very ſtrange, if our Church ordaining Prieſts and giving them power of abſolution, and preſcribing the forme to be uſed for the exerciſe of that power upon confeſſion, ſhould not allow of the private confeſſion. M. *Sp.* Sermon page. 16. Since the Prieſt can in the name of God forgive us our ſinnes, good reaſon we ſhould make our confeſſion to him: Surely God never gave the Prieſt this power in vaine, he expects we ſhould make the beſt uſe of it we can. He requires we ſhould uſe the meanes we can to obtaine that bleſſing; now the onely meanes to obtaine this abſolution is our confeſſion to him *Ibid.* p. 19. If we confeſſe in humility with griefe and ſorrow for them, if we confeſſe them faithfully not concealing any. (*Ibid*) p. 15. There is another confeſſion that would not be neglected. He that would be ſure of pardon, let him ſeek out a Prieſt, and make his humble confeſſion to him: for God who alone hath the prime and originall right of for-

giving ſins hath delegat the Prieſts here upon earth his judges, and hath given them the power of abſolution, ſo that they can in Gods name forgive the ſinnes of thoſe

gation a publick penitentiarie, who in the beginning of Lent on aſhe-wedneſday might in the Kirk ſit in his reclinatory, and ſprinkling duſt on the head of every pariſhioner, enjoyn them their Lent-pennance, whereby they may truly ſatisfie Gods judgement for their ſins, and in the end of lent or Shrif-thurſday before Paſche give his abſolution to thoſe who have fully ſatisfied. *(b)* Extreame unction, if reports

that confeſſe to them. (But is not this Popery, would ſome ſay, Now take the counſell that is given in the eight of *Iob*, *Aske the Fathers, and they ſhall tell thee*: aske then S. *Chryſoſtome* on *Eſay*, and he will tell thee, that heaven waites and expects the Prieſts ſentence here on earth: For the Prieſt ſits Judge on earth, and the Lord followes the ſervant, and when the ſervant bindes or looſes here on earth, *clave non errante*, the Lord confirmes it in heaven, words, ſaies he, ſo cleare for the judiciall and formall abſolution of the Prieſt, that nothing can be ſaid more plaine. (*b*) *Pockl. alt.* pag. 57. The Biſhops made an addition to the Eccleſiaſtick canon, that in every Church a penitentiarie ſhould be appointed to admit penetents in the Church, after they have done publick pennance. This kind of confeſſion *Nectarius* aboliſhed in the Church of *Conſtantinople*, howbeit the confeſſion, whereof *Tertullian* and *Cyprian* ſpeaks, was never aboliſhed, but did ever continue in the Greek Church, and in the Latine likewiſe: And to this purpoſe a ſolemne day was ſet apart for taking of publick pennance, for open faults, by impoſition of hands, and ſprinkling of aſhes, namely Aſhwedneſday. This is the godly diſcipline whereof our Church ſpeaketh, and wiſheth that it might be reſtored. And as Aſhwedneſday was appointed for penetents to receive abſolution. This abſolution they took upon their knees by the impoſition of the Prieſts hands. *Ibid.* p. 63. and 67. The Competents beginning on Aſhwedneſday in ſackcloth and aſhes to humble themſelves, they were all Lent long purged with faſting and prayer: They were to ſtand barefoot on ſackcloth, and watch on good Fryday all night. How fand a thing it is, ſaith *Tertullian*, to thinke to carry away with us the pardon of ſinne, and not firſt of all to pay for our commodity. The Merchant before he deliver his wares will look to your coyne, *ne ſculptilis, ne raſus*, that it be neither waſhed nor ſhaved; and doe not thinke but the Lord will looke well to your repentances and turne it over and over, before ye receive *tantam mercedem perennis vitæ*. The Church cauſed thoſe to take ſo ſtrict pennance, that by their great humiliation they might make ſome amends for that liberty which ſome took to ſin. *Ibid.* p. 24. Our Churches are a glory to our religion. To the Chancels belongeth the *Veſtrie lavatorie* and *reclinatories*, for hearing confeſſions. *Shelford* p. 126. If the Juſt ſhall tranſgreſſe while they are within the law they are bound to make ſatisfaction by pennance, which is, *ſecunda tabula poſt naufragium*. *Ibid.* pag. 129. The law is oft broken by ſins of omiſſion and commiſſion. I anſwer, as it is oft broken of us, ſo it is as oft repaired and satisfied, and ſo all is made whole againe, and ſo he is, *inſtatu quo prius*: he riſeth againe ſo oft as he falleth; ei-

may

may be trusted, is already in practice among them, but howsoever, they avow in Print their satisfaction with the Papists in this point, if so be the ceremony be no made absolutely necessary. (i)

ther in number or vertue our sins of commission are repaired by repentance, our sins of omission are supplied by prayer. (i) *Montag. antig.* pag. 267. That sacramentall unction is not to be used to the sick, use it if you will, we hinder you not, nor much care or enquire what effects ensue upon it, but obtrude it not upon us as *in censu* of the Sacraments in the time of grace.

Anent the Monastick life, consider how farre our men are from Popery, they tell us first, that the putting downe of the Monasteries in *England* by *Henry* the eight, let be by other Protestant Princes else-where, was a worke exceeding impious, and very prejudiciall both to the Church and Crowne: (*k*) 2. That the Monks for the paterne of their orders have the Prophets and the Apostles, and specially *Iohn* the Baptist: (*l*) 3. That their habits to their very tree-shoone hath Scripture warrant: (*m*) 4. That the Virgine *Mary* was truely a Nunne, and that the Nunnes this day are much to

They are for the reerection of monasteries, and placing of Monks, and Nuns therein as of old.

(*k*) *Montag. orig.* p. 303. In Ecclesia anglicana sacerdotes licet magis gaudere, & soleant & debeant immunitatibus, tamen & frequentius & exuberantius, & libentius quam laici decimarum decimas, subsidia, annatas primitias, solvunt principi, ut vel inde facilè discerni possit quantum detrimenti regiis accesserit vectigalibus per illam desolationem monasteriis invectam per importunum *Henrici* octavi rigorem, & per parliamentarias impropriationes. *Ibid.* p. 384. Quales quales reformare potius, & ad normam veterum reducere debebant, οἱ ἐντελεῖς non quod factum facinore flagitioso, & θεμαχοτάτω aræ fuerunt ad haras, altaria ad lupanaria transferenda, sed reprimam me. *Ibid.* p. 174. Sub pretextu reformatæ pietatis. Deum, Ecclesiam, pietatem, per nefandissima sacrilegia, eversis ubicunque monasteriis, &c. (*l*) *Montag. orig.* p. 370. *Ioannes* primus hanc viam insistebat, illum deinceps ut in aliis sequebantur ascetæ & scleragagitæ. *Ibid.* p. 382. Ejusmodi vitæ genere *Ioannem* jecisse fundamenta monasticæ vitæ, cum illustrissimo *Barono* non abnuerim. (*m*) *Montag. orig.* p. 369. *Ioannes* & interula & tunica, & quocunque amictu vestiebatur, de camelorum pilis id gestabat vestimentum, ut ipsa asperitas ad virtutem patientiæ animum exerceret, nec princeps hoc institutum usurpabat *Ioannes*: ab omni retro antiquitate Prophetarum filii *Elias*, *Eliseus* alii eodem amictu utebantur, quin & positum in more qui rem quamcunque persuadere vellent, habitu ipso se componerent ad illam rem efficacius insinuandam. *William Wats* sermon p. 20. The sackcloth and ashes they received from *Daniel* and the *Ninivites*, and to live according to a strict rule,

be

and order from S. *Mark* and other Apoſtles. ſo ſaith *Coſſius Ibidem* p. 28. Thoſe if you cenſure for will-worſhip or ſuperſtition take heed ye condemne not the authors of them, even our bleſſed Saviour, with his Prophets and Apoſtles. *Ibid.* P'g. 44. Whereas our bleſſed Saviour hath forbidden ſhooes to his Diſciples, he was herein obeyed by the Primitive mortifiers, ſandals were meere ſolls tyed with ſtrings : (c) *Famal glory* page 22. The ſame author affirmes that there ſhe lived a pretty Nunne. *Ibid.* 23. Let us then imagine that this holy recluſe confined her body to this ſacred ſolitude, that ſhee might the more freely enjoy the inconceivable pleaſure ſhee tooke in her vowed Virginity. *Ibid.* page She was a votary never to know man. *Ibid.* page 148. You who ply your ſacred Arithmetik and have thoughts cold and cleare as the Criſtall beeds you pray by. You who have vowed virginity, mentall and corporall, approach with comfort, and kneel downe before the grand white immaculate Abbeſſe of your ſnowie Nunries, and preſent the alſaving babe in her armes with due veneration : (o) *Ibid.* page 236. Many holy orders alſo are of this ſodality as the *Benedictins*, the *Ciſtertians*, the *Franciſcans*, *Carluſians*, and many other. If theſe examples of pious and worthy people will not move us', &c. (p) *William Watts* ſermon. page 3. *Mamertus* Biſhop of *Vienne* did not uncannonically, to appoint a ſolemne mortification of three daies faſt, and to make a Letany to be ſung in a bareſdoted proceſſion. *Jbid.* page 20. To goe bareſooted, they received from *David* and *Eſaias*. *Ivid.* page 45. *Nazianzen* maketh goers bareſoote to be imitators of Apoſtolick ſpirited people. *Ibid.* page 48. In the third, fourth, and fifth ages, are examples plentifull of the nightly proceſſions of the Chriſtians ; yea, they went from their houſes in the Cities to ſome of their Churches in the fields, ſinging Pſalmes all the way through the ſtreets in the hearing of the Gentiles. *Ibid. Minutius Felix* mentioneth *nocturna & occulta ſacra*. For this purpoſe the night was devided into Canonicall houres or certaine times of riſing to prayer, whereof midnight was one, the morning watch was another Canonicall houre. I hope that notwithſtanding our devotion ſerveth us not to imitate the Prophets and Apoſtles, and the Primitives, yet we will forbeare to take part with the old Hereticks in reprehending them. *Ibid.* Before a greater Feſtivall all the devouter ſort of Chriſtians conſtantly repaired to their Churches at midnight.

bee commended for the following of her paterne : (n) 5. That the preſent *Carthuſians*, *Franciſcans*, and the reſt of the *Fraternities* are very good and holy people, worthy in their very orders of Monaſtick life of our imitation : (o) 6. That their barefooted proceſſions through the ſtreets, that their Canonicall houres of devotion, at midnight in their Cloiſters, that in great feſtivall Eves, their going at Mid-night, with confluence of people to Towne-churches is all commendable ſervice. (p)

In

In the head of Purgatorie and prayer for the dead, thus farre long agoe are they proceeded, first, they avow openly *Limbus Patrum*, telling us, that the Saints before Christ were not onely not in heaven, but truely in an infernall place, even in a lake, where in one nooke the godly were in peace, and the wicked in torments, that *Abrahams* bosome was here, betweene which and hell a certaine gulfe made but a tolerable distance, that *Iacob*, *Samuel*, and *David*, and other of the ancients were mourned for at their death, becauſe their ſoules went not to heaven, but truely to a kind of hell: their minde in theſe things, as their cuſtome is, they propone in the words of ſome Father, that by the ſhelter of their authoritie they may keep off their owne head the indignation of the people: (*q*) Again they tell us that Christ before he opened heavens gate to any ſoule, he went firſt downe, and looſed the ſoules in priſon; yea, if yee beleeve *M. Maxwell* (who hath written much for the drawing of our Church the factions way) hee went downe to the loweſt hells, and delivered thence a number of Pagans ſuch as *Ariſtotle*, *Plato*, *Socrates*, and a world of mo:

How neere they approach to Purgatorie, and prayer for the dead.

(*q*) *Montag. orig. pag. 286. His qui in carcere erant ſpiritibus, hoc eſt defunctis, ſuo fato & inferno addictis prædicavit, quo in loco Puritani, & novatores ſpiritum, non animam Chriſti intelligunt ibid. quer. p. 476. Communem eſſe patrum ſententiam, aliorumque doctiſſimorum ſcriptorum noſtræ ætatis & confeſſionis, ſanctorum animas ante Chriſti reſurrectionem non fuiſſe in Cœlo. Olim (inquit Chryſoſtomus) ad infernum deducebat mors, ſed nunc aſſumit ad Chriſtum. Ideo dicebat olim Iacob, Deducetis ſenectutem meam ad infernum cum lachrymis. Ideo olim lugebantur mortui, at nunc cum Pſalmis & hymnis efferuntur. Hieronymi teſtimonia ſunt innumera, ante adventum Chriſti omnes ad inferos ducebantur; inde Iacob ad inferos diſcenſurum ſe dicit, & Iob pios & impios in inferno queritur retineri, & Euangelium docet magnum eſſe interpoſitum apud inferos, & revera antequam flammeam illam rotam, & ignem rompheam ad paradiſi fores Chriſtus cum latrone reſeraret, clauſa erant cœleſtia. Nota quoque ut Samuelem vere quoque in inferno fuiſſe credas, & ante adventum Chriſti, quamvis ſanctos inferni lege detentos: locum eſſe ait, qui lacus vocatur & abyſſus, in qua non erant aquæ in qua animæ recluduntur, ſive ad pœnas.*

(r). Our maine pillers against purgatory they hew downe with the popiſh axes: when wee reaſon that Scripture makes no mention of any third place betwixt Hell and Heaven; they reply, that there are many things whereof Scripture makes no mention. When we reaſon that Scripture makes mention expreſſely of two places for ſoules after death, they uſe the popiſh diſtinction, that after the reſurrection there is but two eternall places, but that before the reſurrection there may be three temporall: (ſ) 4. When papiſts urge upon us prayer for the dead, they will not contradict them; yea, they commend oblations in the Lords Supper, and prayers there for the dead in particular. (t)

(r) *Montag. apar. pag. 476. Poſtquam eo deſcendit Chriſtus, inferorum clauſtra perfodit, diripuit, vaſtavit, ſpoliavit, vinctas inde animas liberando.* M. *Maxwels* demonſtration, *pag.* 9. Whether the places of Scripture wherein mention is made of our Saviours ſpoyling of hell, and leading captivitie captive, may perhaps be underſtood of his powerfull & mercifull delivering from hell, of ſome of the ſoules of vertuous Pagans, as of their Philoſophers, lawgivers, governors, kings, queens, & other private perſons renowned for their wiſdome, prudence, fortitude, temperance, bounty, chaſtity, juſtice, mercy; and generally for their civill carriage, & morall converſation, ſuch as were *Hermes Triſmegiſtus, Zoroaſter, Socrates, Plato, Ariſtotle, Pythagoras, Homer, Phocylides, Theognis, Epictetus, Cicero*; and ſuch as were *Hercules, Theſeus, Cyrus, Solon, Lycurgus, Ariſtides, Simon, Timotheus, Epaminondas, Tarrina, Camilla, Nicaula, Panthea, Penelope, Artemiſia*, and others the like: for my owne part, I do profeſſe ſuch love to thoſe vertuous wights, for their vertues ſake, as I had rather condemne twentie ſuch opinions as that of *Limbus patrum*, than to damne eternally the ſoule of one *Socrates*, of one *Cyrus*. (ſ) *Montag. apar. pag.* 135 *Objiciunt, nullus tertius locus indicatur in Scriptura præter infernum damnatorum & cælum. Reſp. Licet non indicaretur in Scripturis eſſe alium locum tertium, non tamen inde ſequeretur non fuiſſe tertium, quia multa ſunt quæ non indicantur in Scripturis. Locus ille Matthæi* 25. *Loquitur non de loco aut ſtatu animarum ante Chriſtum, ſed de ſtatu & loco finali poſt finem ſæculi, cum duæ tantum erunt abſque dubio hominum ſocietates ſempiternæ.*

(t) *Andrews ſtrictura, pag.* 56. Anent offering and prayer for the dead, there is little to be ſaid againſt it, it cannot be denyed but it is ancient. *Dow. pag.* 56. That the ancient Church had commemorations, oblations, and prayers for the dead, the teſtimonies of the Fathers, eccleſiaſticall ſtories & ancient Liturgies do put out of all queſtion. *Pokling. alt. p.* 83. Commends that Canon whereby a Prieſt after his death was ordained to be puniſhed, for making another Prieſt his Executour, with this paine, that at the altar for ſuch an one, *non offerretur, nec ſacrificium pro dormitione ejus celebraretur.*

CHAP.

CHAP. 6.

Anent their Superſtitions.

IN the Church of *Rome*, the *Canterburians* uſe to profeſſe corruptions of two kinds, errours and ſuperſtitions; as for hereſies or Idolatries, they are loath that any ſuch crimes ſhould be laid to the charge of their mother church, how many, and how grievous errors they finde *Rome* guilty of, they had need to declare; for in the moſt of thoſe wherein the proteſtants place the chief of the Romiſh errours, you have heard them plainly take their part, readily it will prove no otherwiſe when wee come downe to trie them in the particular heads, wherein papiſts are reputed moſt ſuperſtitious.

Few of all *Romes* ſuperſtitions are againſt their ſtomack.

The ſuperſtitions which in papiſts are moſt remarked in their private carriage are theſe four: In their frequent ſaining of themſelves with the ſigne of the croſſe: In wearing about their neck a crucifix or ſome ſuch toy of an image or relique: In ſaying their praiers on their beads: In abſtaining from fleſh on friday, wedneſday, lent, or ſome great feſtivalls *Eave*; Our men are farre from diſproving of any of theſe practiſes. For the firſt, they avow that ſaining with the ſigne of the croſſe at riſing or lying down, at going out or comming in, at lighting of candles, cloſing of windowes, or any ſuch action is not only a pious and profitable ceremony, but a very Apoſtolicke tradition. (*a*) 2. They avow

(*a*) *Samuel Hoards* Sermon. *pag.* 15: Reckons out among his traditions the croſſing of themſelves when they went out, or when they came in, when they went to bed, or whē they roſe, whē they ſat down to meat, or lighted

candles; or had any buſineſſe of moment to doe. *Montag. apeal. p.* 268. What hinders but that I may ſigne my ſelf with the ſigne of the croſſe in any part of my body, at any time when I goe to bed, in the morning when I riſe, at my going out, at my returning home, the ancient Church ſoused it, and ſo may we (for ought I know) without juſt ſcandall or ſuperſtition. (*b*) *Montag. antid. p.* 17. *Ego certe illas reliquias faſciis involvam, auro includam circumgeſtandas, admovebo labiis ac colloſuſpenſas manibus oculiſque crebrò uſurpatas tuebor. Ibid pag.* 24. *Imagines præſertim Chriſti crucifixi aſſervandas diligenter & cum cura: ſunt apud nos per feneſtras, ambones, vaſa, veſtimenta.* (*c*) *Female glory, pag.* 148. Among the other praiſes of his holy Nuns, this is one, You who ply your ſacred Arithmetick, and have your thoughts cold and cleare as the cryſtall beeds you pray by: And in his proemials, *Omnis terra revibrat ave.* (*d*) *Montag. antid. pag.* 164. *Quadrageſimale jejunium libenter ego conceſſerim ab Apoſtolis conſtitutum, & apud vetuſtiſſimos Eccleſiæ proceres uſurpatum. Ibid. p.* 9. *Deceatur eſſe aliquid ab ipſis Apoſtolis inſtitutum, utpote jejunium quadrageſimale; (cauſam non dicam quin hæreſeos accuſer, ſi non ut ab Apoſtolica authoritate ſanctum propugnavero. William Wats* ſermon, *p.* 50. Moſt preciſe and ſevere obſervers were they of Lent-faſt, which the whole primitive Church did believe to be of Apoſtolicall inſtitution, ſo that they had their Saviours and his Apoſtles example for that ſtrictneſſe. I paſſe their obſervation of Wedneſdayes and Fridayes faſt weekly, which *Epiphanius* among many others aſſureth to be of Apoſtolicall inſtitution. *Cousins* devotion: It hath alſo beene an ancient and religious cuſtome, to faſt all the Fridayes in the yeare, except thoſe which fall within the twelve dayes of Chriſtmaſſe. The Lent which now is, and ever hath beene reputed an Apoſtolicall conſtitution, and wee adde out of *Chryſologus*, that it is not an humane invention, as they call it, but it comes from divine authoritie that we faſt our fourtie dayes in Lent, *pag* 221.

expreſſely the carrying of theſe holy trincats about their neck, in caſes of ſilver or gold. (*b*) 3. The ſaying of their prayers; yea, their *Ave Maries* upon their beeds is to them an holy Arithmetick worthy of praiſe and imitation. (*c*) 4. Wedneſday, Friday, and Lent-faſts, are to them not only lawdable practiſes of the ancient Church, but alſo traditions come from Chriſt and the Apoſtles, which for Religions cauſe all are obliged to embrace. (*d*)

They embrace the groſſeſt not only of their private, but alſo of their publick ſuperſtitions.

The popiſh publick ſuperſtitions are very many, but of theſe which that whole Church doth allow, very few comes to my minde which ſtand much againſt the ſtomack of our men: Thoſe that come firſt to my thoughts are all pleaſantly digeſted;

Proteſtants

Proteſtants wont to deride the popiſh conceats of their holy ground, of their conſecrate walls, and the ſanctuarie of their Chancels, their turnings towards the Eaſt, their manifold toyes in Baptiſme, and the Lords ſupper joyned with the ſacramentall Elements, their geſticulations in time of publicke ſervice, their hallowing above the Sabboth a multitude of Feſtivals, their pilgrimages, their proceſſions, and many ſuch their practiſes. In this behold the minde of our men, they tell us firſt that Kirkyards by prayers, and conſperſion of holy water muſt be made holy ground; that before theſe epiſcopall conſecrations, no Chriſtian buriall may bee made therein, but after that the Biſhop hath uſed the pontificall ceremonies thereupon, no Heretick, no Schiſmaticke, no Excommunicate perſon may bee brought there, no worldly, no common action there performed without the profanation of the holy place. (e) Again they ſhew us that the church by the biſhops anoïnting ſome ſtones thereof with oyl and ſprinkling others with water, and uſing from the Roman pontificall ſome mo prayers, ſome mo ceremonies upon it, becomes a ground more holy: That before theſe conſecrations though the people of God for many yeares have met into a Church for divine ſervice, yet it is no more holy than a barn, a tavern, a tolbooth; but after theſe conſecrations there is ſuch holineſſe in the walls, that even when there is no divine ſervice, men at their comming in, and going out muſt adore and all the time

(e) *Laurence* ſermon *p* 9. Chriſtians diſtinguiſhed their oratories into an *atrium*, a Church yard, a *ſanctum*, a Church a *ſanctum ſanctorum*, a Chancell, they did conceive a greater degree of ſanctitie in one of them, than in another, and in one place of them than another, Churchyards they thought profaned by ſports, the whole circuit both before and after Chriſt was priviledged for refuge, none out of the communion of the Kirk permitted to lie there, any conſecrate ground preferred for interment before that which was not conſecrate, and

that in an higher esteem which was in a higher degree of consecration, and that in the highest which was neerest the altar. *Halls* sermon at the consecration of a buriall place, *p.* 38. Out of the consideration of the holy designation of these peculiar places came both the title and practice of consecration of cemiteries, which they say is no lesse ancient than the

of their presence stand discovered, and never so much as sit downe were the service never so long, except upon great infirmitie. (*f*) 3. That the Chancell and the Altar must not onely bee dedicate with prayers and unctious, but with lighted Candles, burning Incense, and many other such toyes; that it must bee divided from the Church with vailes to keep not only the bodies, but the eyes of the Laicks from beholding the arke and throne wherein the body of the Sonne of God doth sit, as in a chaire of state, that none but Priests must enter there, & that with their triple low adorations at their approaching: That it is a favor for the King or the Emperour to win near that place for the short time of

dayes of *Calixtus* the first who dedicated the first Cemiteries, albeit it was decreed by the Councel of *Arles*, that if any Church were consecrated, the Churchyard of it should require no other hallowing but by simple consperſion, *p.* 40. It is meet & necessary that those places should be set aside to this holy use by a due & religious dedication, by praiers & holy actions tending therunto, if the Jews used these dedications, how much more we *Ib.* in the preface, an act worthy both of this common celebration & of that episcopall service of mine. (f) *Tedders* sermon, *p.* 8. It is the consecration that makes them holy & makes God esteem them so, which though they be not capable of grace, yet receive by their consecration a spiritual power, wherbythey are made fit for divine service, and being consecrate, there is no danger in ascribing holinesse unto them, if we beleeve S. Bernard, *quis parietes istos sanctos dicere vereatur, quos manus sacratæ Pontificũ tantis sanctificavere mysteriis.* When we come to Church, say the holy Fathers of the devotion of those primitive times, *corpora humi sternimus*, they that shewed the least devotion did bow, all the time that they were there none presumed so much as to sit, as being too bold & lazie a posture in Gods house, but only for infirmitie or some other cause were dispensed with. There were some that would not have their shooes on their feet in the temple, a shame to them that have their hats on in Gods house. *Shelf p.* 51. Some profane Gods house by going out with headscovered, as if God were not present, & it were not his house when service was ended. *Pokling. altare, p.* 141. Churches when they were made they were consecrate, for a man may as lawfully and Christianly administer the sacrament in a barn or townhal as in any place that is not consecrate to such holy uses, *Queenscoole p.* 223. S. *Giles* Church in the fields being newly repaired after two years service, sermon & sacraments in it in D. *Montary* B. of *Londons* time, was required to be consecrate by his successor D. *Laud*, the parochin refusing, the Bishop caused sequester, & lockt up the house for a month, & forces the parish after 50 pound fine to put up a crucifix upon the East window, & receive the other orders of consecration. The foundatiõ

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his offering. (*g*) 4. That none of the ceremonies of the popish baptism, neither their salt, their spitle, nor exsufflation are superstitious. (*h*) 5. That a num-

stons of the repair of *Pauls* were solemnly blessed by the Bishop, his main reason for urging of the visitation of *Cambridge* was, that two chappels there was not yet consecrate, notwithstanding of divine service in them for some score of years past. (g) *Pokl. alt p.* 141. Was not the altar the chiefest place which with most ceremony & devotion was hallowed? was there not a feast *annuall* kept in joyfull remembrance of the dedication of every Church. Doth not S. *Austine* say, *Novit sanctitas vestra fratres, consecrationem altaris celebramus in quo unctus vel benedictus est lapis*, as he cites the place in his Sunday. *Quenscoole, p.* 198. In the collegiat Church of *Wolverhampton* in the countrey of *Stafford*, the altar & cloaths therof were consecrate 11. *Octob.* 1635. As soon as the Priests come to the Church, each of them made a low congie at their first entring in at the church door, & after that three congies a peece towards the altar, so they went unto the chancell, where a bason with water & a towel was provided for the Priests to wash in, where also was incense burning; after they returned making three congies a peece. After the sermon every one of them had a paper in his hand, which they tearmed a censer, & so they went up again to the altar: as they went they made three congies a peece, the Communion being ended they washed their hands, and returned giving three congies as before. *Ib.* 220. There are divers high altars solemnly dedicated of late in divers colledges of *Cambridge* and *Oxford*, adorned with tapers, candlesticks, Crucifixes, basons, crosses, rich altar-clothes, crimson cushions, rich hangings. *Pokl. alt. p.* 24. *Optatus* saith that *Erant Ecclesiæ ex auro & argento quam plurima ornamenta. Ib p* 80. At the upper end of the Chancell was a place railed in, wherunto none were permitted to enter but the Priests. The Canon is cleare, *Nulli omnium qui sit in* Laicorum *numero liceat intra sacrum altare ingredi.* A dispensation indeed there was for the Emperor to enter in hither when he would *Creatori dona afferre*, but stay there he might not. *Laurence, p.* 10, Beyond these railes *duo cancelli*, which distinguished the body of the Church from the Oracle, none out of orders came. A more awfull reverence was commanded to this part being barred from common view. *Ib. p* 29 We have the *Grecians* triple prostrations from their Liturgies, ἐμπροσθεν τῆς ἁγίας τραπέζης προσκυνήματα τρία. *Ib. p.* 12. The same God is thorow all the parts of the Church, but not in the same manner thorow all the parts therof, for as they are different degrees of sanctitie in them, so is there a different dispensation of his presence in them. *Ib. p.* 15. This followes upon the consecration, as there was a greater communication of the divine presence in those places than in others, so was there a greater communication of the same presence in some part of the temple of *Solomon* than in others. And as that distinction in holy places continued after Christ, so did the reason of that distinction too. The whole indeed is the house of God, for albeit the Lord be without these walls, yet is he more within, as we are not presumed to be so much abroad as at home, though the Church conceived him to be present in all parts of this house, yet it conceived him to be present more in one part of it than another, in respect of that peculiar dispensation of his presence to that place of the Church, as of old to that place of the temple which was within the veile, we having an altar here answerable to a mercy seat there, as also in respect of that union betwixt this place and his humane nature. *Cant. Star-Chamber* speech, *p.* 47. The altar is the greatest place of Gods residence upon earth,

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ber of the Maſſe toyes, which yet are not in practiſe in England, yea all the guiſes of the Maſſe, which can be proven to be ancient are all to be embraced. (*i*) 6. That who ever in the publick prayers hath their face toward the North, South, and Weſt, muſt be publickly called upon to turne themſelves ever towards the Eaſt. (*k*) 7. That in the Church not onely in the time of prayer, but at the reading of the ten commands, all muſt fal on their knees, but when the creed is read all muſt ſtand upright on their feet, when the epiſtle commeth, all may ſit downe, but when the goſpell beginneth, all muſt again ariſe, during the time of ſermon all muſt ſtand diſcovered. That to theſe and all ſuch pious practiſes we are oblidged by the ſole example of the biſhops or ſome few of them, even before the inacting of any Law, either of church or ſtate. (*l*) 8. That the conſcience is oblidged not only to keep religiouſly the greater feſtivities of *Yule*, *paſch*, *pentecoſt*, and the reſt which are immediately referred to the honour of the *Trinitie*, but alſo a number of the feſtivals of the bleſſed *Virgin*, of the Saints and Angels: Thoſe muſt not

I ſay the greateſt, yea greater than the pulpit, for there it is *hoc eſt corpus meum*, but in the pulpit it is at moſt *hoc eſt verbum meum*, and a greater reverence no doubt is due to the body than to the word, and ſo in relation anſwerable to the throne where his body is uſually preſent then to the ſeat whence his word uſes to bee proclaimed.

(h) *Vide ſupra cap.* 5. (c) (i) *Lincolneſhire* Miniſter *p.* 163. I was ſhewed a Latine determination, read in one of our Univerſities, aiming to prove, that looke what ceremonies were uſed about the altar before the reformation by power and force of any generall cuſtome, though paſt over in deep ſilence by our Liturgie, are notwithſtanding commanded us by a kind of implicit precept, even unto us, that live under the diſcipline of the Engliſh Liturgie. *Heylene* in his Antidot. ſect. 2. *p.* 63. doth confeſſe the fact and doth not diſclaime the authour therein, onely leaves him as a man moſt able to juſtifie that writ. Theſe are his words, as for your Sally on the author of the latin determination, I leave him to himſelfe: He is of age to do you reaſon in this, as well as in that other quarrell you have againſt him. (*k*) *Vide ſupra, cap.* 5. B. (*l*) *Edward Bugben, ſerm. pag.* 9. We may not think it enough that we ſtand at the Creed, except wee ſay it alſo with the Miniſter audibly with a loud voice, nor is it enough for us to ſtand up at the goſpel, but we muſt alſo bow at the name of *Jeſus*, not as if we were aſhamed of what we did, but with due & lowly reverence, neither is it ſufficient to be bare in time of divine ſervice, except we alſo reverently kneell on our knees when th commands & letanie are re d.

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bee polluted with any worke or ſecular affaire; as wee deſire to bee helped by theſe glorified perſons interceſſion. (*m*) Yet *Chriſts Sunday* muſt bee no *Sabboth*; bowling, balling, and other ſuch games may well conſiſt with all the holineſſe it hath; yea, no law of God, no ancient Canon of the Church doth diſcharge ſhearing of Corne, taking of fiſh, or much other huſband labour upon that day; but by the contrary acts both of church & State do warrand ſuch labour; yea, there is ſo great *Jewiſh* ſuperſtition in the Land about *Chriſts Sunday*, that all preachers muſt bee obliged in their very pulpits to proclame the new book of ſports, for incouragement of the people to their gamings, when the ſhort houre of divine ſervice is ended, and that under no leſſe paine than ejection from the Miniſterie. (*n*) 9. Pilgrimages to Saints Reliques, and bare-footed proceſſions to their Churches are preached and printed. (*o*) Thoſe Throats which are ſo wide as

Shelford, pag. 20. Let us learne of our Cathedrall Churches, for there our reverend Fathers, the prelats, make their reverence to God in this wiſe, both at their entry and their returne, wherefore to follow their good & holy patterne, we are to do the like, both at our comming into Gods houſe, and at our going out. *Ib. p.* 22 The fifth office of holineſſe is to riſe up from our ſeats when the articles of our faith are read, wee alſo doe more reverently

to ſtand up at the reading of the Pſalmes, before, after, and behind the holy Leſſons. We are alſo to ſtand at the reading of the Goſpel. The reaſon that the old *Lyturgick* writers gives of this ſuperſtitious ſtanding at the Creed & Goſpel more than at the reading of the leſſons & Epiſtles is, becauſe theſe Epiſtles among which they put the Revelation, the Pentateuch, and ſundry other parts of the old teſtament, contains more baſe doctrine than the Goſpel which comes behind them, as the Maſter comes after his ſervant which goes before to make way. (m) *Cowpins devotions*, they offend againſt the fifth command that obeyes not the precepts of the eccleſiaſtick Governors. The precepts of the Church are firſt to obſerve the feſtivals and holy dayes appointed in the Church calendar, *vide ſupra cap.* (n) *Whits examinat. p.* 118. The injunction maketh no difference betwixt *Sunday* and the other holy dayes concerning working in harveſt, no ſpeciall priviledge is given it more than the reſt. For King *Edwards* ſtatute repeated by Queen *Elizabeth* ſaith, It ſhall be lawfull to every husband-man, labourer, fiſher-man, &c. upon the holy dayes aforeſaid in harveſt, or at any other time of the yeare when neceſſity ſhall require, to labour, tide, fiſh, or work any kind of work at their free wils and pleaſure. *Ib. on the Sabbath, p.* 217. In the new teſtament we read of no prohibition concerning abſtinence from ſecular actions upon the *Lords day* more than upon other dayes, *Et quod non prohibetur ultro permiſſum eſt.* The Catholike Church for more than 600 yeares after *Chriſt*, gave

licence to many Christian people to work upon the *Lords day* at such

to swallow downe all these it seemes they will not make great bones in all the other trash which in the *Romish Church* we challenge as superstitious.

houres as they were not commanded to be present at the publike service by the precept of the Church. In S. *Jeroms* dayes the devoutest Christians did ordinarily work upon the *Lords day*. In *Gregory the Greats* time it was reputed antichristian doctrine to make it a sin to work on the *Lords day*. *Helenes* answer, *p.*111. His Majestie having published his declaration about lawfull pastimes on the *Sunday*, gives order to his Bishops that publication thereof be made in all their severall Dioceses, the Bishops hereupon appoint the Incumbent of every Church to read the declaration to the people, and finding opposition to the said appointment, presse them to the performance of it by vertue of that Canonicall obedience, which by their severall oaths they were bound to yeeld unto their Ordinaries; but seeing nothing but contempt upon contempt, after much patience and long suffering, some of the most perverse have been suspended, as well *à beneficio* as *officio*, for an example to the rest. (o) *Vide supra caput* 5. w.

CHAP. VII.

The *Canterburians* embrace *the Masse it selfe.*

OF all the pieces of popery, there is none so much beloved by papists, nor so much hated by Protestants, as the *Masse*, since the reformation of Religion, the Masse hath ever beene counted the great wall of division, keeping the parties asunder, who ever could free that ditch, whose stomack could digest that morsell, no man of either side was wont to make any doubt of his name, but that with consent of all, hee might passe for a true papist; and no waies in any reason stand for a moment longer in the catalogue of protestants: If then I bee able to demonstrate the *Canterburians* minde to be for the *Masse*, I hope no man

man of any underſtanding and equity will require of me any further proofe of their popery, but with good leave of all I may end my taske, having ſet upon the head therof this cape-ſtone.

In the mouth of both ſides reformed and *Romiſh*, preaching, and the *Maſſe* goe for reall oppoſites, the affection of Papiſts to their *Maſſe* maketh them value our preaching at the leſſer rate; the affection of Proteſtants to preaching, maketh the *Maſſe* to them the leſſe lovely: Our faction to make roome for the *Maſſe* ſo farre as they dare, ſo faſt as they can, are crying downe preaching. They tell us firſt, that much of the preaching which now is at *London*, and over *England* is not the word of God, but of the Devill, (*a*) becauſe indeed the beſt and moſt zealous preachers in their ſermons doe oft taxe *Arminianiſme* and Popery, and the waies whereby his Grace is in uſe to advance both: This to him and his followers is doctrinall *Puritaniſme*, much worſe than diſciplinarie; yea, it is ſedition taught by the Devill: 2. They tell us, that the moſt of preachers, though voyd of the former fault, are ſo ignorant, idle, impertinent, clamorous fellowes, that their ſilence were much more to be wiſht than their ſpeech. (*b*) Becauſe indeed grave and gracious Miniſters are not either able or willing to ſtuffe their Sermons with ſecular learning, and imploy extraordinarie paines for to gather together a *Maſſe* of tinkling words, as *Andrewes* was, and his admirers

They cry downe ſo far as they can all preaching.

(*a*) *Cant. Star-chamber* ſpeech, *pag.* 47. But in the pulpit it is at moſt, *Hoc eſt verbum meum*, and God hold it there at his word: for as too many men uſe the matter, it is, *Hoc eſt verbum Diaboli*, this is the word of the devill in many places, witneſſe ſedition, and the like to it.

(*b*) *And. Poſthuma, pag.* 32. *Ex quo nuper hic apud nos vapularunt canes muti, excluſi ſunt clamatores iſti odioſi ac moleſti, ex quo peſſimus iſte mos invalvit, ex quo pruriginoſo cuiq; aditus patefactus hic quicquidlibet effutiendi, Eccleſia in tonſtrinam verſa eſt, non plus ibi*

are wont to doe, for to ſpoyle preaching of that life, ſpirit, and power, which ought to ſhine into it. 3. That the preaching which themſelves approve and praiſe, is but ſermonizing in pulpits, no neceſſary part of the Miniſteriall charge, but a practice to bee uſed of ſome few of ſingular learning & eloquence, and that only at rare and extraordinary times, as the Biſhop, or the *Star-chamber* Court ſhall be pleaſed to give licence. (*c*) 4. That the onely ordinary, profitable, and neceſſary preaching which God hath appoynted, and the Church laid upon the backe of Paſtours, as their charge for which their tithes and ſtipends is due to them, is nothing but the diſtinct and cleare reading of the Service Booke. (*d*) As for ſermonizing in pulpits, when ſo it is permitted, it ought to be very ſhort, and after the popiſh form, without any prayer at all, either before or after: That the cuſtome of Engliſh preachers, who before Sermon pray for the help of the Spirit of God to

ineptiarum quam his, Theologia in battologiam, canes non latrantes mutati in catulos oblatrantes, haud fere ſcias quid optãdum ſit, illudne ſilentium, an hi latratus abſoni, illudne jejunium, an hæc nauſea.

(*c*) *Shelfoord, pag.* 91. Beſide theſe ten kinds of preaching, which are able to ſtop the mouth of all itching eared profeſſours, there is yet another kind of preaching not fit for every Miniſter, but for extraordinary and excellent men, called by God and the Church, to reforme errors and abuſes, to promulge to the world new Lawes & Canons. And as this kind is to be performed by extraordinary men, ſo it is not alwaies ſo needfull, but when neceſſity required: for when things are ſetled, there needs no more ſetling, but only preſerving. We ought not to have many *Moſeſes*, or many Evangeliſts, nor many Apoſtles; Were people now to be called and converted to the Goſpel, then not only this kind of preaching, but miracles alſo were needful, when much needleſſe and ſome unſound teaching by tract of time had ſued into the ark of Chriſts Church, by the Prelats & Prieſts thereof: Then in the 19 year of King *Henry* the eighth, began licences to be granted by the Court of *Star-chamber*, to preach againſt the corruptions of the time; but now the corruptions are removed, the ancient & true doctrine of the primitive Church by ſetled articles is reſtored; Therfore this extraordinary kind is not now ſo neceſſary, except it be upon ſome notorious crimes, breaking forth among people. (*d*) *Shelfoord, pag.* 35. The principall part of the Miniſters office is the true underſtanding, diſtinct reading, and decent Miniſtrie of the Church ſervice, contained in the Book of Common Prayer. This is the pith of godlineſſe, the heart of religion, the *ſpina* or *vertebræ*, the backbone of all holy faculties of the Chriſtian body. *Ibid. pag* 39.

themſelves

themſelves and their hearers, or after Sermon crave grace to practice what hath beene ſpoken is all but idle; yea, intollerable novations to bee aboliſhed: (e) Neither this onely, but that the moſt able Paſtors are not to bee ſuffered ſo much as in their private ſtudies to recommend their ſoules to God in their owne words, but in their very private prayers, are to bee tyed preciſely to the words of the Service Booke. (f) 5. That the ſermonizing which themſelves permit, muſt bee in the greateſt Townes in the moſt ſolemne times but once a day, that the practice of hearing two Sermons in one day is to be corrected, that one in a month is abundant, and all the Engliſh Canons doe require. (g)

Were the ſe read as the Canons directs aptly, that is, by juſt diſtinctions, and by a ſenſible Reader, obſerving all the rules of reading, with pronunciation fit for the matter, and with due attention of the hearer, there would bee much profit and edifying. *Ibid. pag.*76. Gods Miniſter is thy Preacher, and the divine ſervice of the churchbook is his ſermon. In this ſervice & this ſermon is contained whatſoever is neceſſary for ſalvation. *Ibid.p.*78. The very reading is preaching; yea, a lively & effectuall kind of preaching. (e) *Heylens* anſwer, *pag.*165. Whereas formerly you uſed to mangle and cut ſhort the Service, that you might bring the whole worſhip of God to your extemporary prayers and Sermons, now you are brought againe to the ancient uſage of reading the whole prayers, without any diminiſhing in regard of preaching. As for your other cavils about the uſing of no prayer at all after Sermon, the innovation here is on your part, who have offended all this while, not only againſt the Canon, but act of Parliament, by bringing in new formes of your owne deviſing. As for the forbidding of any prayer before the Sermon, if any ſuch be, it is but agreeable unto the Canon, which hath determined ſo of it long ago. The Preachers in King *Edwards* dayes uſed no forme of prayers, but that exhorting which is now required in the Canon. (f) *Cozins* devotions in the preface. Let no prayers be uſed, but theſe which are allowed by the Church: what prayers ſo ever any man hath framed for himſelfe, let him firſt acquaint theſe that are wiſe & learned with them, before he preſume to uſe them: and that men may not think thoſe rules are to be applied to publike praiers only, & not to privat, let them weigh thoſe words in the councell of *Carthage*, *Quaſcunque ſibi preces*, *&c.* When we ſpeak to the awfull Majeſtie of God, we would be ſure to ſpeak in the grave and pious language of the Church, which hath ever been guided by the holy Ghoſt, & not to loſe our ſelves with confuſion in any ſudden abrupt or rude dictates, which are framed by private ſpirits, & ghoſts of our own, in regard whereof our very Prieſts & Deacons themſelves are in their private and daily prayers enjoyned to ſay the morning & evening devotions of the Church, and when at any time they pray, there is a ſet forme of words preſcribed to them to uſe, that they alſo might: now it is not lawful for them to pray of their own heads, or ſuddenly to ſay what they pleaſe themſelves. (g) *Pokling.* Sunday. Our Saviour in *Capernaum* on the Sabbath,

6. That over all *England*, Lecturers whose Sermons wont to be the farre best, must be presently silenced, as those whose calling the Canons Ecclesiasticall of *England* cannot permit. (*h*) In a word, that Sermons are the great occasion of the division and heart-burnings, which now trouble the Church and State, of the presumption and pride, and most sins among the people: That therefore it were verie good to returne to the old fashion in the dayes of popery, before the 19. yeare of *Henry* the eighth, where there was none, or but few preachings, that this is the only means to reduce the land to that old honest simplicitie, equitie, pietie, and happinesse, which was in our Anteceſſors dayes; (*i*) even to that old blindnesse, wherein of necessity, wee must give our soule to bee led by

preached but once a day, for immediatly after he went to dinner. *Heylens* answer, *pag.* 168. If in the great cities and Universities, Sermons are limited to the same time of the day, or as your owne phrase is, to an houre onely, assuredly it is neither new nor strange, nor need you bee offended at it, if by that meanes the people in those places cannot heare but one sermon in

the day, it being not many, but good sermons; not much, but profitable hearing, which you should labor to commend. *Shelford, p.* 93. Better were it for our Church and people to have but one Sermon well premeditated, in a moneth, which is insinuated by the Canon, than two on a day, proceeding from a rolling braine and mouth, without due preparation. *Heylens* answer, *pag.* 166. Your afternoone Sermon on the Sunday, if performed by Lecturers, are but a part of your new fashion, and having no foundation in the Church at all, it cannot be any innovation to lay them by, and if the Curate performe his dutie in catechizing, you have no reason to complaine for want of Sermons in the afternoone. (*b*) *Heylens* answer, 163. Why count yee the suppressing of Lectures for an innovation, whereas the name of Lecturers and Lectures are in themselves a new and late invention, borrowed from the new fashions of *Geneva*?

(*i*) *Shelford, pag.* 71 When men had more of inward teaching, and lesse of outward, then was there far better living; for then they lived alwayes in feare of offending, and as soone as they had done any thing amisse, their conscience by & by gave them a nip, and a *memento* for it, then they confessed their sins to God & their Minister, for spirituall comfort and counsell; then they endevoured to make the best temporall satisfaction they could by almes, prayers, & fasting, & other good works of humiliation; but now outward teaching not being rightly understood, hath beaten away this. *Ibid. pag.* 82. The besotted negligence of our delicate Puritans, is that which makes them to run so after Sermons; what doth this singularitie work in them, but a contempt of government? As weak stomacks cannot well digest much meat, so the common people cannot governe

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the light of Sir *John* the Prieſt, our Father Confeſſor, for all this behold on the margine their expreſſe declaration.

much know'edge; & when they can not digeſt it well, they vomit it up,

they wax proud, and will conteſt with their Miniſters. At what time were moſt hereſies broached? Was it not in the primitive Church, when there was moſt preaching; therefore thereafter they did ſlake it. *Ibid pag.* 99. Preaching by reading is the ordinarie preaching ordained by God himſelfe, and his Church, and this was the ordinarie preaching in our Church before King *Henry* the eighth.

Preaching being thus far cryed down, there will be the leſſe adoe to get up the *Maſſe*: For the word of the *Maſſe* is ſo lovely to them, that they are delighted to ſtile their Service Booke by that name. (*k*) And leaſt wee ſhould thinke that it is but with the word of the *Maſſe*, that they are reconciled, they ſhew us next, that they find no fault with the very matter of the *Maſſe*, if you will give unto it a charitable, and benigne interpretation. (*l*) Neither here doe they ſtand, but goe on to tell us, yet more of their minde, that if tranſubſtantiation onely were removed from the *Maſſe*, they would make no queſtion, for any thing it hath beſide. And this, but moſt falſly, they give out for King *James* judgement. (*m*) Yea, they goe on further to embrace tranſubſtantiation it ſelfe, ſo farre as concernes the word: And how much the matter of it diſpleaſeth them wee ſhall heare anon. (*n*)

They approve the Maſſe both for word & matter.

(*k*) *Pokling. Sunday, Miſſam facere cœpi*, ſaith *S. Ambroſe*, he began the ſecond ſervice, as our Church calleth it, *quidam cogunt ſacerdotem ut abbreviet Miſſam*, ſaith S. *Auguſtine*, that is, they make the Prieſt to curtaile Divine Service.

(*l*) *Montag. antid. pag.* 10. *Miſſam ipſam non damnamus, quoad vocem, quin neque Miſſæ κανονέμενον ſano & recto ſenſu intellectum* (*m*) *Pockling. alt. pag.* 138. The King would like well enough of the Maſſe, if the Prieſts would ſhrive her of Tranſubſtantiation. (*n*) *Montag. antid pag.* 10. *De vocibus, ne Miſſæ quidem, imo ne Tranſubſtantiationis certamen moveremus.*

But to ſhew their minde more clearely towards the *Maſſe*, conſider the *Scottiſh Liturgie*; This unhappy book was his Graces invention: If he ſhould denie

denie it, his owne deeds would convince him. The manifold letters which in this peſtiferous affaire have paſſed betwixt him and our Prelates are yet extant. If we might bee heard, wee would ſpread out ſundrie of them before the Convocation houſe of *England*, making it cleare as the light, that in all this deſigne his hand hath ever been the prime ſtikler; ſo that upon his back mainly, nill he will hee, would be laid the charge of all the fruits good or evill which from that tree, are like to fall on the Kings Countries. But of this in time and place; onely now we deſire to bee conſidered, that to this houre, his Grace hath not permitted any of his partie to ſpeak one croſſe word againſt that booke, but by the contrarie lets many of them commend it in word and writ for the moſt rare and ſingular piece, that theſe many ages hath beene ſeene in any Church, for all gratious qualities that can bee found in any humane writ. Heare how the perſonate Jeſuite *Lyſimachus Nicanor*, that is, as we conjecture by too probable ſignes his Graces creature, *Leſly* of *Dun*, and *Conner* extolls that Booke above the ſkies: (*o*) And yet we did undertake to ſhew into it the maine, yea all the ſubſtantiall parts of the *Maſſe*, and this undertaking to the ſatisfaction of our Nation was performed in our generall Aſſembly; but to thoſe men the judgements of nationall Churches are but vile

(*o*) *Pag.* 28. I thinke no Church can celebrate the Sacrament with more puritie, ſinceritie, gravitie, and none with more majeſtythan by this Book: Certainly it is purged from all ſtuffe, which you call *Superſtition*, or the eſſentials of the *Maſſe*, it is reſtored to the ancient integritie, the leaſt thing that might tend to ſuperſtition, being thruſt out of doores, as *Amnon* did *Tamar*, without hope of returne: And if any ſuperſtitions would dare to enter, the doore is ſo faſt ſhut, that they muſt deſpaire of any entrie. What needs all ſuch uproare then without cauſe? I ſhall oblige my ſelfe to make good theſe particulars: Firſt, that you ſhall never bee

and

and contemptible teſtimonies. I have ſeene a parallel written by a preacher among us, comparing all and every particular portion of the Maſſe, as they are cleared by *Innocent*, *Durand*, *Walfrid*, *Berno*, and the reſt of the old Liturgick Rationaliſts, with the parts of our Liturgy, as they may bee cleared by the late writs of the *Canterburians*, which ends not, till all the parts great and ſmall of the Maſſe bee demonſtrate in our Book either formally, in ſo many words, as the moſt conſiderable are, and that in the very popiſh ſence (If you will joyne to our book the *Canterburian* commentars) or virtually a neceſſity being laid uponus, upon the ſame grounds which perſwades to embrace what in thoſe bookes is formally expreſſed, to embrace alſo what of the Maſſe is omitted, whenſoever it ſhal be their pleaſure in a new edition to add it. This parallel is ready for the publick when ever it ſhall be called for.

able to find any thing in that Booke, contrarie to the Word of GOD. 2. That it containeth nothing contrarie to the practice of the primitive Church, but which is moſt agreeable thereto. 3. That all the points which you condemne are not contraverted betweene our Claſſicall Divines and Papiſts, but agreed upon on both ſides. 4. That there is nothing in it, contrarie to our Confeſſion of

Faith in *Scotland*; yea, which is much, yee ſhall not ſhew mee a Proteſtant Divine of any note, who ever did condemne this Book of the leaſt point of Poperie, but on the contrarie, did defend and commend it.

For the preſent, becauſe thoſe men make our gracious Soveraigne beleeve, and declare alſo to the world in print, that what we challenge in that book, doeth ſtrike alike againſt the Liturgie of *England*, as if the Scots Liturgy were altogether one with the Engliſh, and the few ſmall variations, which poſſibly may be found in the Scottiſh, were not onely to the better, but made for this very end, that this new booke might better comply with the Scots humour, which now almoſt by birth or at leaſt by long education is become naturally antipathetick

The Scottiſh Liturgie is much worſe than the Engliſh.

to the Maſſe, to make this their impudent fraud ſo palpable that hereafter they may bluſh (if it bee poſſible for ſuch foreheads to bluſh at any thing) ever againe before our King to make any ſuch allegeance paſſing all the reſt of that booke for ſhortneſſe, wee ſhall conſider ſome few lines in ſome three or foure leafes of it at moſt, wherein the world may ſee their malapart changing of the *Engliſh* liturgy in twentie particulars and above, every one whereof drawes us beyond all that ever was allowed in *England*, and diverſe of them lead to thoſe parts of the Maſſe which all proteſtants this day count moſt wicked. If this be made cleare, I hope that all equitable men will bee the more willing to free our oppoſition thereto, of all imputations, and ſpecially of all intentions to meddle with any thing that concernes the Engliſh Church, except ſo farre as is neceſſary for our preſent defence, and future peace, and makes cleerely for their good alſo. For albeit we are confident the world would have excuſed us to have oppoſed with all vehemency the impoſition upon us (a Church and Kingdome as free and independant upon any other nation as is to bee found this day in Chriſtendome) without our conſent, or ſo much as our advice, the heavie burden of foure forraigne books, of liturgie, canons, ordination, homilies: of a number of ſtrange judicatories; high commiſſion, epiſcopall viſitations, officiall courts, and the like, though they had bin urged in no other words, in no other ſence then of old they wont to be uſed in *England*: For it is well known that thoſe things have bin the ſole ground and onely occaſion of the grievous

ſchiſmes,

ſchiſmes, and heavie troubles wherewith almoſt ever ſince the reformation, that gracious church hath beene miſerably vexed. But now all thoſe things being laid upon us in a far worſe ſence as they are declared by the Canterburian impoſers in their owne writs, yea in farre worſe words, as all who will take the paines to compare, may ſee: wee truſt that our immoveable reſolution to oppoſe even unto death all ſuch violent novations ſhall be taken, by no good man, in evill part, let be, to be throwne, far againſt our intentions, to the diſgrace of our neighbour church, or any well minded perſon therein. We have with the Engliſh church nought to doe, but as with our moſt deare and neareſt ſiſter, wee wiſh them all happineſſe; and that not onely they, but all other Chriſtian Churches this day were both almoſt, and altogether ſuch as wee are, except our afflictions. We have no enemies there but the Canterburian faction, no leſſe heavie to her than to us. What we have ſaid againſt the *Scots liturgie* may well reflect upon them, and ſo farre as we intend, upon them alone, and that for three of their crimes chiefely. Firſt their forcing upon us, with whom they had nought to do, ſo many novations, even all that is *England* at one draught, and that by meere violence. 2. Their mutation of the moſt of thoſe things to a plaine popiſh ſence, which in the beſt ſence that ever was put upon them, did occaſion alwayes to *England* much trouble. 3. Their mutation of the Engliſh books not onely to popiſh ſences, but even to popiſh words, and that in a number of the moſt important paſſages of the Maſſe. This laſt here wee will ſhew,

holding us within the bounds of our few forenamed leafes, by which, conjecture may bee made of the reſt.

Our alteration in the *Offertorie.*

Of all the limbes of the Maſſe, the moſt ſubſtantious for many evill qualities are thoſe three, which lie contiguous togeather, the *Offertorie*, the *Canon*, the *Communion*: The *Engliſh* at the reformation, howſoever for reaſons of their owne, thought meet to retaine more of the Maſſe words than our church could ever be induced to follow, yet in thoſe three portions of the Maſſe they were very carefull to caſt out what they knew proteſtants did much abhorre in the church of *Rome*. But at this time the *Canterburians* having gotten the refraiming of the Liturgy in their hands, for to manifeſt their affection openly to *Rome* do put in expreſſely that, which the Engliſh reformers put out, as wicked ſcandalls. That this may bee ſeene, conſider ſeverally the three named portions.

The popiſh Offertorie in it ſelfe is a foule practice, even a renovation in the Chriſtian church of a Jewiſh Sacrifice, as *Durand* confeſſeth. (*p*) But as it ſtands in the Maſſe, it hath yet a worſe uſe, to bee a preparatorie peace-offering making way for that holy propitiatorie, which in the Canon followes. It is pretended to bee a ſacrifice for the benefit both of quicke and dead, for the good of the whole church univerſall, for the helpe of theſe in Purgatorie; but it is really intended to be a dragge, a hook to draw in money to the Prieſts purſes. This piece of the Maſſe the Engliſh did cleane aboliſh, but behold how much of it our preſent Reformers are.

(*p*) *Durand. Ration. lib. 4. fol. 65. Ritus igitur ſynagogæ tranſivit in religionem eccleſiæ, & ſacrificia carnalis populi tranſlata ſunt in obſervantiam populi ſpiritualis.*

are pleaſed to replant in our booke: Firſt, they profeſſe in plaine tearmes the reduction of the Offertorie, and that not once alone, but leaſt their deſigne ſhould paſſe without obſervation, they tell us over againe of the Offertory: 2. In the very forefront of this their Offertory, they ſet up unto us whole five paſſages of Scripture, whereof the Engliſh hath none, all directly in the literall ſence carrying to a Jewiſh oblation. 3. For the waking of the Prieſts appetite (which of it ſelfe uſes to be ſharpe enough) Upon the hope of preſent gaine to ſing his Maſſes with the better will, they ſet up a Rubrick, ſeaſing and infefting the officiating Prieſt in the halfe of all the oblations, which hee can move the people to offer, and giving a liberty to him with his Church-warden, to diſpoſe on the other halfe alſo as he thinks good, expreſly contrary to the Engliſh, which commands all the almes of the people to bee put up in the poores boxe. 4. They will not have us to want the very formality of a Jewiſh offering, for they ordaine the Deacon to put the baſon with the peoples devotions in the hands of the Prieſt, that hee may preſent it before the Lord upon the Altar, juſt as the papiſts in this place ordaine to bring the paten with their oblations unto the Prieſt; that hee may ſet it before their altar. (q) 5. The prieſt is ordained to place and to offer up the bread and wine upon the Lords Table, that it may be ready for that ſervice, juſt the popiſh offering in that place of the Maſſe, of the bread and wine, as a preparatory ſacrifice for the propitiatory following. 6. The Engliſh prayer for the Catholick Church, is in our

(q) *Durand. lib. 4 fol. 64. Subſequens Diaconus ipſe patinam cum hoſtia pontifici repræſentat, & pontifex ſeu ſacerdos hoſtiam collocat ſuper altare.*

Ibid. fol 66. Sacerdos oblatio es manu tangit, repræſentans illud Levitici, 14. 4. *ponetque manus ſuas ſuper caput hoſtiæ, & acceptabilis erit, & in expiationem proficiens.*

booke caſt immediately at the back of the offering of bread and wine, and that we may know it muſt be taken for the Offertory prayers that ſtands there in the Miſſall, and that for the benefit not onely of the living, but alſo of the dead: The *Maſſe* clauſes for the honour of the Saints, and help of thoſe who are in purgatorie, which the Engliſh ſcraped out, they put in againe: For as the Papiſts ſay, theſe Offertorie prayers for the honour of the Saints, eſpecially of the bleſſed Virgin, and Apoſtles, and Martyrs, ſo they in this their Offertorie prayer commemorat all the Saints, who in their ſeverall generations were the lights of the World, and had wonderfull grace and vertue, they might have put in particularly, as *Couzins* in his devotions doeth, *page.* 371. The bleſſed Virgin *Mary*, the holy Patriarchs, Prophets, Apoſtles, and Martyrs: alſo they mention among the dead not onely theſe glorious Saints, but the reſt of Gods ſervants, who have finiſhed their courſe in faith, and now doe *reſt from their labours*, the beſt deſcription that can be, if *Bellarmine* may be believed, of the Soules in Purgatory, for whom not only thanks is given, but alſo prayers made, as *Couzins* who is ſuſpected to be one of the maine pen-men of our booke, doth comment this paſſage in his devotions, *page* 372. That at the laſt day, we with them, and they with us may attaine to the reſurrection of the Juſt, and have our perfect conſummation both of ſoule and body in the kingdome of heaven: There is no footeſtep of any of theſe things in the Engliſh book.

Our changes in the conſecration.

The piece which followes the Offertorie in the Miſſall,

Miſſall, and in our booke alſo, is the Canon, no leſſe deteſted by all Proteſtants, then admired by papiſts, as *Bellarmine* telleth us; (r) Many of the prefaces and prayers thereof wee have word by word, and what ever we want, theſe men in print are bold to juſtifie it all, as in nothing oppoſite to the truth or proteſtant Doctrine: So the appendix to D. *Fields* third Booke, *Chap.* 1. But wee muſt conſider the time wherein *D. Field* is made to utter ſuch ſpeeches, it is in the twenty eight yeare, long after the death of that learned and reverend Divine: It is in that yeare when his Grace ſitting in the Chaire of London, had gotten now the full ſuperintendence of all the preſſes there, and could very eaſily (for the promoving of his deſignes) put in practice that piece of policie among others, to make men after their death ſpeak in print, what they never thought in their life; or at leaſt to ſpeake out thoſe thoughts which for the good and peace of the Church, they keeped cloſe within the doors of their owne breaſt, and withdrew from the notice of the World; it would then ſeeme reaſon to father theſe ſtrange juſtifications of the *Maſſe*, which are caſt to *Fields* booke ſo long after his death, as alſo many paſſages in theſe poſthume works of *Andrewes*, which his Grace avowedly ſets out in the twentie ninth yeare, and thoſe new pieces never heard of, which in the thirtie one yeare are ſet out by M. *Aylward*, under the name of the *Engliſh* Martyrs, as alſo that writ of *Overall*, which *Montagu* puts out with his owne amplifications, in the thirty ſix yeare: Theſe and the like pieces, muſt in reaſon be rather father'd on thoſe who

(r) *De miſſa, lib. 2. cap 17. Sacrum canonem ut ſumma reverentia ſemper Catholici retinuerunt, ita incredibili furore hæretici hujus temporis lacerant.*

who put them forth, then upon their pretended authors, who readily did never know ſuch poſthume children, or elſe did take them for ſuch unhappy baſtards as they were reſolved, for reaſons known to themſelves to keep them in obſcurity, and never in publike to avow them as their owne.

In this Canon there are two parts moſt principall, which the papiſts call the Heart, and Head thereof. (ſ) The prayers of conſecration, and of oblation, this head the Engliſh ſtrikes off, this heart they pull out of their Booke, that the wicked Serpent ſhould not have any life among them. But our men are ſo tender and compaſſionate towards that poore *Beaſt*, that they will again put in that Heart, and ſet on that Head. The conſecration and oblation they will bee loth to want. Conſider then theſe mens changing of the Engliſh booke towards both thoſe, the two incomparable worſt parts of the whole Maſſe. Firſt, the Engliſh ſcrapes out all mention of any conſecration: for however we delight not to ſtrive with the papiſts any where about words, yet in this place while they declare expreſſely, that by conſecration of the *Elements* they doe underſtand not the ſanctification of the *Elements* by the word and prayer, but a ſecret whiſpering of certaine words upon the *Elements*, for their very *Tranſubſtantiation*: (t) *Conſecration* in this place being ſo taken by the papiſts, the Engliſh rejects it, and will have nothing to do therewith; but our men being more wiſe, and underſtanding their owne ends, put up in their rubrick in capitall letters formally and expreſſely their praier of conſecration.

(ſ) *Innocent. lib. 4 cap. 1. Ecce nunc ad ſummam Sacramenti verticem accedentes, ad ipſum cor divini ſacrificii penetramus.*

(t) *Durand. lib. 6. Dicimus illud non conſecrari; ſed ſanctificari: differt autem inter hæc, nam conſecrare, eſt conſecratione tranſubſtantiare: ſanctificare eſt, ſanctum & reverendum efficere, ut patet in aqua benedicta.*

2. The

2. The Papiſts to the end that their conſecratory words may bee whiſpered upon the elements for their change, and no wayes heard of the people, who perchance if they heard and underſtood them, might learne them by heart, and in their idleneſſe might pronounce them over their meales, and ſo, which once they ſay was done, Tranſubſtantiate their ordinary food into Chriſts body: for the eſchewing of theſe inconveniences, they ordaine the conſecration to bee made in the outmoſt corner of the church, ſo far from the eares of the people as may be; and for the greater ſecurity, they ordaine their prieſts in the time of conſecration, both to ſpeake low, and to turne their backs upon the people: For to remedy theſe wicked follies, the Engliſh expreſſely ordained their Communion Table to ſtand in the body of the Church, where the Miniſter in the mids of the people might read out openly all the words of the Inſtitution. But our men to returne to the old faſhion, command the table to be ſet at the Eaſt end of the Chancell, that in the time of the conſecration, the prieſt may ſtand ſo farre removed from the people, as the furtheſt wall of the Church can permit, and as this diſtance were not enough to keep theſe holy words of conſecration from the prophane eares of Laicks, our book hath a ſecond Rubrick, enjoyning expreſſely the prieſt in the time of Conſecration to turne his backe on the people, to come from the North end of the Table, and to ſtand at ſuch a place where hee may uſe both his hands with more decencie and eaſe, which is not poſſible but on the Weſt ſide alone; for on the South ſide

the commoditie is juſt alike as in the North. On the Eaſt none can ſtand, for the Table is joyned hard to the Wall, and whoſoever ſtands at the Weſt ſide of the Altar, his Back is directly to the people that are behind him. They ſay for this practiſe many things, firſt, That in the good holy Liturgie of *Edward* the ſixth, the Prieſt was ordained to ſtand with his back to the people. (*u*) Againe, that alwayes in the ancient church the prieſts ſtood in the uppermoſt end of the church, divided from the people behind them, with railes, and vailes, and other diſtinctions. (*x*) 3. That Scripture is the ground of this practice, for ſo it was in the Jewiſh Church, the Prieſt when hee went into the Sanctuary to pray, and offer incenſe for the people, they ſtood without and never did heare what he ſpake, nor ſaw what he did. (*y*) If from this practice wee would inferre with *Bellarmine*, that the prieſt in the conſecration might ſpeake in latine, or in a language unknown to the people, ſince God to whom he ſpeaks underſtands all languages, the elements upon which the conſecratorie words are murmured, (*z*) underſtands none, and the people for whom alone the vulgar language is uſed, is put backe from the hearing of the conſecration; we know not what in reaſon they could anſwer: But this we know, that the maine ground whereupon we preſſe the uſe of the vulgar language, not onely in the conſecration as they call it, but in the whole ſervice of God, I

(*u*) *Heylens antid. pag.* 45. and 46. The Church of Rome enjoyneth the Prieſt to ſtand *in medio altaris*, with his face to the Eaſt, and back to the people; But the Church of England at the North ſide of the Table, albeit in King *Edwards* Lyturgie, the Prieſt was appointed to ſtand at the midſt of the altar.

(*x*) *Supra ſæpe.*

(*y*) *Pokling alt. pag.* 99. The people might ſee the Prieſt going into the Sanctuarie, they might heare the noyſe of his bels; himſelfe, his geſture, his actions they ſaw not, yet all this was done *in medio Eccleſiæ*, but not among the people in the outward or inward Court, whereunto onely the people were permitted to come.

(*z*) *Scottiſh Service* the words of conſecration may be repeated againe over more either bread or wine.

meane

meane the warrant of Scripture, they openly denie and for it gives no ground, but the old tradition of the Church. (&)

3 When our prieſt is ſet under the Eaſt wal within his raile his backe upon the people, he is directed to uſe both his armes with decency and eaſe, what uſe here can be made of the prieſts armes, except it be for making of large croſſes as the maſſe Rubricks at this place doth direct, We doe not underſtand: only we have heard before, that they avow the lawfulneſſe of croſſing no leſſe in the ſupper than in Baptiſme. 4. The prayer which ſtands here in the Engliſh booke, drawne from the place wherin it ſtood of old in the Maſſe to countenance the tranſubſtantiation of the bread and wine into Chriſts body and blood, but ſtanding in this place before the conſecration it is clear of all ſuch ſuſpition: Our men are ſo bold as to tranſplant it from this good ground to the old wicked ſoyle at the backe of the conſecration where it wont to ſtand before in the old order of *Sarum*. 5. In the next Engliſh prayer, we put in the words of the Maſſe, whereby God is beſought by his omnipotent ſpirit ſo to ſanctifie the oblations of bread and wine, that they may become to us Chriſts body and bloud, from theſe words all papiſts uſe to draw the truth of their tranſubſtantiation, wherefore the Engliſh reformers ſcraped them out of their Booke, but our men put them fairely in, and good reaſon have they ſo to do: for long agoe they profeſſed that about the preſence of Chriſts body and blood in the Sacrament after conſecration, they are fully agreed with *Lutherans*

(&) *White* on the Sabbath, *pag.* 97. Such traditions are thoſe that follow the Service of the Church in a knowne language, &c.

and papiſts in all things that is materiall and needfull, as for the ſmall difference which remaines about the formalitie and mode of preſence, it is but a curious and undeterminable queſtion, whereabout there would bee no controverſie, did not the deviliſh humour of the Puritans and Jeſuites make and entertaine it. (*a*) Yea they ſeeme to have come a ſtep further, to the embracing of the very mode of the popiſh preſence, for they tell of a corporall preſence *ibi* that the body is there on the Altar, and that eſſentially; yea ſo groſſely, that for its preſence there, the Altar it ſelfe, let be the elements, muſt bee adored. 6. They make an expreſſe rubrick for the prieſts taking of the patin and chalice in his hand in the time of conſecration, which taking not being either for his owne participation or diſtribution to others, why ſhall wee not underſtand the end of it to be that, which the Maſſe there enjoynes the paten and chalice, their elevation and adoration; for the elevation it was long ago practiſed and profeſſed by ſom of our Biſhops, and the adoration when the chalice

(a) *Mont. apeal p.* 289. If men were diſpoſed as they ought unto peace, there needed bee no difference in the point of reall preſence: for the diſagreement is only *de modo præſentiæ*; the thing it ſelf, That there is in the holy *Euchariſt* a reall preſence, is yeelded to on either ſide. For *Andrews* profeſſeth to *Bellarmine*, *Nobis vobiſcum de objecto convenit, de modo lis eſt. Præſentiam inquam credimus non minus quam vos veram, de modo præſentiæ nil temere definimus.* There is no ſuch cauſe therefore ſaith he, why in this point of the Sacrament we ſhould be ſo diſtracted, ſeeing we both confeſſe that which is enough, *This is my body*, and contend meerly about the means how it is my body, a point of faith undeniable though it be unſearchable and incomprehenſible: From *Hooker* he pronounceth, that there is a generall agreement about that which is alone materiall, for the reſt he avoweth himſelfe to be for peace and reconciliation, and all to be ſo but Puritans and Jeſuites, whom the Devill doth nouriſh up in a faction. *Lawrence, p.* 18. I like S. *Ambroſe, Lombard, Roffenſis* & *Harding*, who adviſe in this argument to forbeare the determination of the manner of preſence, and to cloath our fancie with indefinite & general expreſſions. As I like not thoſe that ſay he is bodily there, ſo I like not thoſe that ſay his body is not there. For S. *Paul* ſaith it is there, and the Church of *England* ſaith it is there, and the Church of God ever ſaid, it is there, and that truly, ſubſtantially, eſſentially. We muſt beleeve it is there. We muſt not know how it is there. It is a myſterie they all ſay. The preſence they determined, the manner of his preſence they determined not. They ſaid he is there, but the Lord knows how.

and

and paten are taken in the prieſts hands is avowed by *Heylin*. The practice of *Wren* does declare their intention: this man as the Citizens of *Ipſwich* complaines to the Parliament, when he conſecrat at their new Altar, did alwayes turne his back on the people, did elevate the bread and wine above his ſhoulder, that it might be ſeene, did ſet downe every one of the Elements, after they were conſecrate, and adored lowly before them. (*b*) 7. In another rubrick of our conſecration we have the cautels of the Maſſe, anent the prieſts intention to conſecrate, expreſſely delivered unto us.

(b) *Heylens* anſwer, *pag.* 137. Think you it fit the Prieſt ſhould take into his hands the holy myſteries without lowly reverence, and that it is an innovation to do ſo.

As for that wicked ſacrifice of the Maſſe, which the Canon puts at the back of the Conſecration, the Engliſh baniſheth it all utterly out of their book; but the faction to ſhew their zeal in their reforming the errours of the Engliſh Church, their mother, puts downe here in our booke; firſt at the backe of the conſecration their *memento* and prayer of oblation. 2. That prayer of Thankſgiving which the Engliſh ſets after the Communion in a place, where it cannot be poſſibly abuſed, as it is in the Maſſe for a propitiatory ſacrifice of Chriſts body and blood, they tranſpoſe and ſet it juſt in the old place where it ſtood in the order of *Sarum*, at the back of the conſecration before the Communion. 3. The clauſe of the Miſſall, which for its ſavour of a corporall preſence, the Engliſh put out of this prayer (*may worthily receive the moſt precious body and blood of thy Son Chriſt Ieſus*) they have here reſtored. 4. That wee may plainly underſtand, that this prayer is ſo tranſplanted and ſupplyed for this very end, that it

Our change about the ſacrifice.

may ſerve as it did of old in the Miſſall for a prayer of oblation of that unbloudie ſacrifice by the prieſt for the ſinnes of the world. Behold the firſt eighth lines of it, which of old it had in the Miſſall, but in the reformation was ſcraped out by the Engliſh, are plainly reſtored, wherein we profeſſe to make and over againe to make before Gods divine Majeſtie a memoriall as Chriſt hath commanded. This making not only the Papiſts, but *Heylene* ſpeaking from *Canterburie*, expones farre otherwiſe then either *Andrewes*, *Hooker*, *Montagu*, or the groſſeſt of the Engliſh Divines for a true, proper, corporall, viſible, unbloody ſacrificing of Chriſt, for which firſt the Apoſtles, and then all Miniſters are as truely prieſts though Evangelicall, and after the order of *Melchiſedeck*, as ever the Sons of *Aaron* were under the Law, and the Communion Table becomes as true and proper an Altar, as ever was the brazen Altar of *Moſes*. (c) 5. After the conſecration and oblation they put to the Lords prayer, with the *Miſſalls* preface, *audemus dicere*. Here the papiſts tell us, that their prieſt by conſecration having tranſubſtantiate the bread, and by their memoriall of oblation having offered up in an unbloody ſacrifice the body of Chriſt, for the reconciliation of the Father, doth then cloſe his quiet whiſperings, his poore pipings, and becomes bold to ſay with a loud voyce, having Chriſt corporally in his hands, *Pater noſter*. The Engliſh to baniſh ſuch abſurdities, put away that naughty preface, and removed the prayer it ſelfe from that place: But our men to ſhew their Orthodoxie, repone the prayer in the owne old place,

(c) *Heylens antid. pag. 6. ſect.* 2 The paſſion of our Saviour, as by the Lords owne ordinance, it was prefigured to the Jewes in the legal ſacrifices *à parte ante*: So by *Chriſts* inſtitution, it is to be commemorate by us Chriſtians in the holy Supper, *à parte poſt*. A ſacrifice it was in figure, a ſacrifice in fact, and ſo by conſequence a ſacrifice in the commemo-

place, and ſet before it in a faire Rubrick the whole old preface. 6. The firſt Engliſh prayer which ſtood before the conſecration, where the paſſages of eating Chriſts bodie, and drinking Chriſts blood, could not poſſibly, by the very papiſts themſelves, be detorted to a corporall preſence, yet now in our book, it muſt change the place, and bee brought to its owne old ſtance, after the conſecration and oblation, immediately before the communion, as a prayer of humble acceſſe.

rations, or immediately upon the poſt fact a Sacrifice there was among the Jewes, a Sacrifice there muſt be amongſt the Chriſtians: and if a Sacrifice muſt bee, there muſt be Prieſts alſo to do, and altars whereupon to do it: for without a Prieſt and an Altar there can be no Sacrifice. There was a bloudy Sacrifice then, an unbloudy now; a Prieſt derived from *Aaron* then, from *Melchiſedeck* now; an Altar for *Moſaicall* Sacrifices then, for Evangelicall now. The Apoſtles in the inſtitution were appointed Prieſts by Chriſt, where they received a power for them and their Succeſſors to celebrate theſe holy myſteries. *Hoc facite*, is for the Prieſt, who hath power to conſecrate; *Hoc edite*, is both for Prieſt and people. *Ibid pag.* 17. He maintained at length, that in the Lords Supper there is a true, proper, corporall, viſible, and externall Sacrifice.

Our changes in the Communion.

The third part of the Maſſe I ſpake of, was the Communion; ſee how here our men change the Engliſh booke: The Engliſh indeed in giving the Elements to the people, retaine the Maſſe words, but to prevent any miſchiefe that could ariſe in the peoples minde from their ſound of a corporall preſence, they put in at the diſtribution of both the elements, two golden ſentences, of the hearts eating by faith, of the ſoules drinking in remembrance. Our men being nothing afraid for the peoples beliefe of a corporall preſence, have pulled out of their hands and ſcraped out of our booke both theſe antidotes. 2. The Maſſe words of Chriſts body and blood in the act of communion, being quite of the Engliſh antidots againſt their poyſon, muſt not ſtand in our booke ſimply; but that the people may

may take extraordinary notice of these phrases, there are two Rubricks set up to their backs, obliging every Communicant with their owne mouth to say their *Amen* to them. 3. The English enjoynes the Minister to give the people the elements in their owne hand; ours scrapes out that clause, and bid communicate the people in their owne order, which imports not onely their removall from the Altar, their standing without the Rail, as prophane Laicks farre from the place, and communion of the Priests, but also openeth a faire doore to the popish practice, of putting the elements not in the prophane hands, but in the mouthes of the people; this as the report goes, they have well neer practised; and no marvaile, since already they professe that the people ought not with their fingers to touch these holy mysteries: See in the Supplement, D. *Kellets* Tenets. 4. The English permit the Curate to carry home the reliques of the bread and wine for his private use, but such prophanity by our booke is discharged: The consecrate elements are injoyned to be eaten in the holy place by the priest alone, and some of the Communicants that day, whose mouths he esteemeth to be most holy: Yea, for preventing of all dangers the cautele is put in, that so few elements as may, be consecrate. 5. Our Booke will have the elements after the consecration covered with a *Corporall*, the Church Linnings were never called *Corporalls* any where, till Transubstantiation was borne, neither carryed they that name in England, till of late his Grace was pleased by the pen of his man *Pocklington* and the like, to disgrace them with that stile.

6. The

6 The Engliſh will have the Miniſters and people to communicate in both kinds; our booke enjoynes the Prieſt to receive in both kindes, but the people onely in due order: This due order of the people, oppoſite to the communion of the Prieſt in both kindes, may import the removall of one kinde from the people, ſo much the more may wee feare this ſacriledge from their hands, ſince they tell us, that our onely ground for communicating of the people in both kindes is ſtark naught, that for this practice there may well be tradition, but Scripture there is none. (*d*) Alſo that in divers caſes the ancient Church did lawfully give to the people the bread alone, that the Sacrament after the publick communion, was oft reſerved to be ſent to the ſick, to be taken at private occaſions, and laid up in the Church in a publicke repoſitory. Now it is well knowne, and the papiſts preſſe this upon us, when they would rob the people of the cup; that the wine was not ſent to the ſicke in a farre diſtance from the Church, nor taken home by the people to be uſed with the bread in the times of ſtraight, nor ſet up in the Church in the Ciboir or Repoſitorie. Theſe changes of the Engliſh Liturgy, which the *Canterburians* have made, in ſome few pages lying together of the Scottiſh ſervice, if they be either few or ſmall, your ſelfe pronounce the ſentence.

(*d*) *White* on the Sabbath, *pag.* 97. Such Traditions are thoſe that follow the deliverie of the Communion to the people in both kinds.

Montag. orig. pag. 396. *Ubi jubentur in Scripturis infantes baptizari, aut in cœna Domini ſub utraque ſpecie communicantes participare; de his poſſumus profiteri, Nihil tale docet Scriptura, Scriptura hæc non prædicat.*

Andrews ſtriſture pag. 5. It cannot be denyed, but reſerving the Sacrament was ſuffered a long time in the Primitive Church, in time of perſecution, they were permitted to carrie away how great a part they would, and to keep it by them, and to take it at times to comfort them; but for the ſick, it was alwayes ſent them home, were the diſtance never ſo great, and againſt the time of extremitie, it was thought not amiſſe to have it reſerved, that if the Prieſt ſhould not then be in ſtate to go to the ſick partie, and there to conſecrate it for him, yet at leaſt it might be ſent him, as in the caſe of *Serapion*. *Pokling.* as we have heard, made it one of the matters of that Churches glorie, that they yet doe retaine in their Chancels the old Repoſitories.

The laſt chapter, containing the *Canterburian maximes of Tyrannie.*

ONe of the great cauſes of Proteſtants ſeparation from *Rome*, is the tyranny of the *Romiſh* Clergie, whereby they preſſe upon the verie conſcience of their people, a multitude of their own devices, with the moſt extreame and rigorous cenſures which can be inflicted either upon bodies or ſoules. And for the more facilitating of their purpoſes, they advance the ſecular power of Princes, and of all Soveraigne Eſtates above all, that themſelves either crave or deſire: alone for this end, that their Clerks may ride upon the ſhoulders of Soveraignty, to tread under the feet of their domination; firſt the Subjects, and then the Soveraignes themſelves.

The tyrannous uſurpation of the *Canterburians*, are as many and bearie as theſe of the Romiſh Clergie.

How much our men are behinde the greateſt tyrants that ever were in *Rome*, let any pronounce, when they have conſidered theſe their following maximes: They tell us, firſt, that the making of all Eccleſiaſtick conſtitutions doth belong alone to the Biſhop of the Dioceſſe, no leſſe out of Synod than in Synod: That ſome of the inferiour Clergy may be called (if the Biſhops pleaſe) to give their advice, and deliberative voyce; That the Prince may lend his power, for confirming and executing of the conſtitutions made; but for the worke of their making, it is the Biſhops priviledge, belonging to them alone

alone by Divine right. (a) 2. That in a whole kingdome, the Biſhops alone, without the privatie of any of the Clergie, of any of the Laity, may aboliſh all the Eccleſiaſticall judicatories, which the ſtanding and unrepealed lawes, which the conſtant cuſtomes, ever ſince the reformation had ſetled, and put in their roome new forraigne Courts, which the kingdome had never knowne, ſcarce ſo much as by their name. (b) That at one ſtroke they may annull all the Acts of three or foureſcore Nationall Aſſemblies, and ſet up in their roome a Book of Ca-

(a) *Samuel Hoards* Sermon, *pag.* 7. By the Church I meane the Churches Pilots, who ſit at the ſterne: Heads and members divide al bodies Eccleſiaſticall and civill, what ever is to bee done in matters of direction and government, hath alwayes beene, and muſt bee the ſole prerogative of the heads of theſe bodies, unleſſe we will have all Common-wealths and Churches broken in peeces. *Ibid. pag.* 8. The key of juriſdiction, which is a power of binding and looſing men, *in foro exteriori*, in the courts of juſtice, and of making lawes and orders, for the government of Gods houſe, is peculiar to the heads and Biſhops of the Church. *Ibid. p.* 31. What was *Ignatius* and *Ambroſe*, if we look at their authoritie, more than other Biſhops of the Church? That libertie therfore which they had to make new orders, when they ſaw cauſe, have all other Prelates in their Churches. *Edward Boughanes* Serm. *pag.* 17. Submit your ſelves to thoſe that are put in authoritie by Kings, ſo then to Biſhops, becauſe they are put in authoritie by Kings, if they had no other claime. But bleſſed be God, they hold not only by this, but by an higher tenure, ſince all powers are of God, from him they have their ſpirituall juriſdiction what ever it be. S. *Paul* therefore you ſee aſſumes this power unto himſelfe, of ſetting things in order in the Kirk, before any Prince become Chriſtian, *1 Cor.* 11. 34. The like power hee acknowledgeth to be in *Titus* 1. 5. and in all Biſhops, *Heb.* 13. 17. *Ibid. pag.* 18. Kings make lawes, and Biſhops make canons. This indeed it was of neceſſitie in the beginning of Chriſtianitie, Kings made lawes for the State, and Biſhops for the Kirk, becauſe then there was no Chriſtians Kings, either to authorize them to make ſuch laws, or who would countenance the when they were made. But after that Kings became nourriſhing fathers to the Church in theſe pious & regular times, Biſhops made no Canons, without the aſſent & confirmation of Chriſtians Kings, & ſuch are our Canons, ſo made, ſo confirmed, *Chounei collect. p.* 53. *Reges membra quidē & filios Eccleſiæ ſe eſſe habitos, rejeciſſe, contempſiſſe non unquā audivimus; obediunt, ſimulque regnant: Jura quibus gubernari ſe permittunt, ſua ſunt, vitalitatem nativam ex præpoſitis Eccleſiæ, tanquam ex corde recipiunt, & vivacitatem ex ipſis tanquam ex capitibus derivant. Sam. Hoards p.* 9. Nor did they exerciſe this power, when they were in Counſell only, but when they were aſunder alſo: ſpeaking of Apoſtles as they are paterns to all Biſhops. (b) Our Church Seſſions, our weekly Presbyteries, our yearly generall Aſſemblies, whereof by our ſtanding lawes we have been in poſſeſſion, are cloſe put downe by our book of Canons, and in their roome Church-Wardens, officiall Courts, Synods for Epiſcopall viſitation, and generall Aſſemblies to bee called when they will, to be conſtitute of what members they pleaſe to name, are put in their place.

nons of their owne deviſing. (c) That they may aboliſh all the formes uſed in the worſhip of God, without any queſtion for threeſcore yeeres and above, both in the publicke prayers, in the adminiſtration of the Sacraments, in ſinging of Pſalmes, in preaching the Word, in celebrating of marriage, in viſiting the ſicke, and in ordination of Miniſters: neither this alone, but that it is in their hand to impoſe in place of theſe accuſtomed formes, foure new Bookes of their owne; of Service, of Pſalmes, of Ordination, of Homilies. All this our Biſhops in *Scotland* have done, and to this day, not any of them to our knowledge can bee moved to confeſſe in that deed, any faile againſt the rules either of equity or juſtice, what ever ſlips of imprudence there may bee therein. And all this they have done at my Lord of *Canterburies* direction, as we ſhall make good by his owne hand, if ever we ſhall bee ſo happy as to be permitted to produce his owne authentick autographs, before the Parliament of *England*, or any other Judicatorie that his Majeſtie will command to cognoſce upon this our allegeance. Readily *Rome* it ſelfe cannot be able in any one age to parallell this work which our faction did bring forth in one yeare. It is a bundle of ſo many, ſo various, and ſo heavie acts of tyrannie. Certainly, *England* was never acquaint with the like; we ſee what great trouble it hath coſt his Grace, to get thorow there one poore Ceremonie of ſetting the Communion Table Altar wayes; for there themſelves dare not denie, that it is repugnant to the eſtabliſhed Lawes of their Church and

(c) So is their booke entituled, Canons and Conſtitutions Eccleſiaſticall gathered, and put in forme, for the government of the Church of *Scotland*, and ordained to bee obſerved by the Clergie, and all others whom they concerne.

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ſtate for any Biſhop; yea, for all the Biſhops being joyned, to make the pooreſt Canon without the voyces of their Convocation houſe, or nationall Aſſembly; yea, without the Parliaments good pleaſure. (*d*) 3. They avow that all their injunctions though ſo many and ſo new, yet they are ſo holy and ſo juſt, that the whole kingdome in conſcience muſt embrace them all as the commands of God. (*e*) That whoever will be ſo peart as to affirme in any one of them, the leaſt contrariety to the Word of God, he muſt have no leſſe cenſure then the great excommunication, from which he muſt never be relaxed but by the Biſhops own mouth, after his publick repentance and revocation of ſo vile an errour. (*f*) That his bodily and pecuniall penaltie ſhall be at the free-will and diſcretion of the

(*d*) *Whites* Examination of the dialogue, *pag.* 22. By the Lawes of our Kingdome, & Canons of our Church, many learned perſons are appointed to be aſſiſtants unto Biſhops, & in our nationall Synods, in which al weightie matters concerning religion aré determined, nothing is, or may be concluded, but by the common vote and counſell of the major part of the convocation which conſiſteth of many other learned Divines, beſides Biſhops. *Andrews* Sermon of Trumpets, dedicated to the King by *Canterburie*. As for the Churches Lawes, which we call Canons or rules, made to reſtraine or redreſſe abuſes, they have alwayes been made at Church Aſſemblies, and in her owne Councels, not elſewhere. *Heylens antid. pag* 29. I trow you are not ignorant that the Kirk makes Canons, it is the work of Clergie men in their Convocations, having his Majeſties leave for their conveening, and approbation of their doings. His Majeſtie in the Declaration before the articles hath reſolved it ſo, and the late practice in King *James* his raigne, what time the book of Canons was compoſed in the Convocation, hath declared it ſo too. (*e*) *Whites* Examination, *pag.* 20. telleth us as it were from *Euſebius*, *Quicquid in ſanctis Epiſcoporum conciliis decernitur, id univerſum divinæ voluntati debet attribui.* And from *Bernard*, *Sive Deus, ſive homo vicarius Dei mandatum quodcunque tradiderit, pari profectò obſequendum eſt cura, pari reverentia ſuſcipiendum: ubi tamen Deo contraria non præcepit homo.* (*f*) Book of Canons, *pag.* 8. Whoſoever ſhall hereafter affirm, that the forme of worſhip contained in the booke of Common Prayer, that the rites and ceremonies of the Church, that the government of the Church by Arch-Biſhops, Biſhops, and others, that the forme of conſecrating Arch-Biſhops, Biſhops, Presbyters, and Deacons, as they are now eſtabliſhed under his Majeſties authoritie, doe containe in them any thing repugnant to the Scriptures, or are corrupt, ſuperſtitious, or unlawfull in the ſervice and worſhip of God, let him bee excommunicate, and not reſtored, but by the Biſhop of the place, or Arch-Biſhop of the Province, after his repentance, and publike revocation of ſuch his wicked errours.

Bishop. (g) That the worthiest men of any liberall profession get favour to lose but their eares, to have their noses slit, and cheeks burnt for contradicting their innovations. (h) That the furtheſt banishments for tearme of life, is a priviledge which their indulgence may grant but to few. (i) That the vilest dungeons, irons, whippings, bread and water, chaining to posts without all company, day or night in the coldest and longest winters, is but a part of their opposers deserving. (k) That the greatest Nobles of the Land, ought in Law to forfeit their Life and Estate, if they be so bold as to put their hand to a supplication unto their gratious

(g) Book of Canons, pa. 37. In all this book of Canons, whereſoever there is no penaltie expreſſely ſet downe, it is to bee underſtood, that, ſo the crime or offence be proved, the punishment ſhall bee arbitrary, as the Ordinary ſhall think fitteſt. (h) *Canterburies Starre Chamber ſpeech* in his Epiſtle to the King, I ſhall rather magnifie your clemencie, that proceeded with thoſe offenders, *Burton*, *Baſtwick*, *Prinne*, in a Court of Mercie, as well as Juſtice; ſince as the reverend Judges then declared, yee might have juſtly called the offenders into another Court; and put them to it in a way that might have exacted their lives. (i) The world knowes, that numbers who have beene flying from Epiſcopall tyrannie out of *England*, to the very new found lands, never to returne, have been by violence kept back, and caſt in their priſons: and we ſee daily, that numbers not onely of men, but even of ſilly women are drawne back in *Ireland* from their flight out of the Kingdome, to cloſe priſons. (k) *Huntly* in his Breviate reports, as a knowa caſe among many other, this one alſo, that M. *John Hayden*, a poor *Devonſhire* Miniſter, for preaching at *Norwich* a Sermon, wherin he let fall ſome paſſages againſt ſetting up of images, and bowing at the name of Jeſus, was apprehended like a Traytour, with the Conſtables bils and halberds by D. *Harſnet* then Biſhop, and brought manacled to him like a Felon, and committed to the common Jayle cloſe priſoner, above thirteene weeks, where he was like to ſtarve; the Biſhop having taken from him his horſe, papers, and all, thereafter he was ſent by a Purſevant to *London*, and kept two full Terms. At laſt, by the high Commiſſion he was deprived of his orders, thereafter the high Commiſſioners impriſoned him in the *Gate houſe common dungeon*, & *Canterbury* ſent him to be whipt to *Bridewell*, and there kept him all the long extreme cold winter in a dark cold dungeon, without fire or candle-light, chained to a poſt in the midſt of the roome, with heavie irons on his hands and feet, allowing him onely bread and water, with a pad of ſtraw to lye on: And ſince on his reliefe hath cauſed him to take an oath, and give band to preach no more, and to depart the Kingdome within three weeks, without returning; and all this for preaching after his firſt unjuſt deprivation, though no exception was taken againſt his doctrine. Thus much in the Breviate is printed of *Hayden*: if the man beroguiſh, as ſome indeed ſay he is, I am utterly ignorant of his manners: but hereof no man is ignorant, that the Epiſcopall cenſures lets ſlip in men who loves their cauſe, manners of the moſt vile villains, as appears well this day in many

Prince

Prince againſt their practices. (*l*) That all this is but juſt ſeverity, and the very expedient meane to advance their cauſe, which they glory hath well neere already cloſe undone their oppoſites, (*m*) and which they boaſt ſhall ſtill bee uſed. (*n*) But alas it is gone now beyond boaſts, when they are the ſecond time upon the very poynt to kill millions of the Kings beſt Subjects, to daſh togeather all his dominions in a bloody warre, as pitchers one upon

a black be preſented to the Committee of Parliament for ſcandalous Miniſters: alſo that the cruelty of Biſhops hath cruſht to the verie death, with povertie, baniſhment, cold and famine in priſons, many whoſe lives were

never ſpotted with the allegeance of any crime, but oppoſition to their ungratious Lordſhips; the Remonſtrants can make it appeare by too too many examples. (*l*) Sundry of our prime Earles and Lords did preſent a ſupplication to our King, after his Cotonation, wherein the matter of their greateſt complaint was, ſo far as ever wee heard, their challenging of the Biſhops for what they had done, and were likely to doe. The double of this privie ſupplication being privily conveyed by an unfriend, ſome two or three yeares thereafter, out of my Lord *Balmerinochs* chamber, was a ditty for which he was condemned to dye, for an example to all other Noble Men to beware of the like raſhneſſe, eſpecially his Fellow-ſupplicants, who are all declared to have deſerved by that fault the ſame ſentence of death. Large Declaration, *pag.* 14. Nor could they have found the leaſt blemiſh in our juſtice, if we ſhould have given warrant both for his ſentence and execution, whoſe life was now legally devolved into our hands. *Ibid. p.* 13. We were graciouſly pleaſed, that the feare and example might reach to all, but the puniſhment only to one of them, to paſſe by many, who undoubtedly had been concluded, and involved by our Lawes in the ſame ſentence, if we had proceeded againſt them. (*m*) *Studley* about the end of his wicked ſtory avowes, that ſince by ſevere puniſhment the number of the unconformiſts have decayed, that their cauſe cannot be from God (*n*) *Canterburie* in his Epiſtle to the King before the *Star-Chamber* ſpeech, having magnified the Kings mercie, for ſaving the life of *Burton* and his companions, is bold to adviſe the King not alwayes to be ſo mercifull, in theſe words, Yet this I ſhall be bold to ſay, that your Majeſtie may conſider of it in your wiſdome, that one way of government is not alwayes either fit or ſafe, when the humours of the people are in a continuall change, eſpecially when ſuch men as thoſe ſhall work upon your people, and labour to infuſe into them ſuch malignant principles, to introduce a paritie in the Church or Common-wealth. *Etſi non ſatis ſua ſponte inſaniant inſtigare.* *Heylen* in his moderate anſwer, *pag.* 187. hath many reaſons and examples, to prove that *Bourton* and his like deſerved no leſſe than publike execution: And yet theſe men are ſo gentle to Papiſts, that they glorie in their meekneſſe towards them, profeſſing that to the bittereſt of the Jeſuites they have never given ſo much as a courſe word. So *Canterburie* in his Epiſtle the other yeare to the King, before the relation of the conference, God forbid that I ſhould ever offer to perſwade a perſecution in any kind againſt the Jeſuites, or practiſe it in the leaſt, for to my remembrance I have not given him or his ſo much as courſe language.

another

another, for the confirmation of their intollerable tyranny, where long it hath beene tottering, and the reerection of it where its owne unsupportable weight hath caused it to fall.

King *Charles* hates all tyranny.

As for the power of Princes, the most of those this day who are Christians, and especially our gracious Soveraigne, are very well content to bee limited within the bounds of the lawes which themselves and their predecessors have setled in the Church and State of their dominions, to make the preservation of those Lawes and of their subjects liberties Ecclesiastick and Civill, according to them, the greatest glory of their prerogative Royall. (*o*) To give assurance of their resolution never to abolish any old, or bring in any new act, either in church or state without the concurrence of Assemblies and Parliaments. (*p*) Neither to impose any taxation on their subjects goods without their free consent thereto given by their Commissioners in Parliament, (*q*) the extending of the prerogative to the

(o) His Majesties speech in Parliament 28. *p.* 75. The peoples liberties strengthen the Kings prerogative, and the Kings prerogative is to defend the peoples liberties.

(p) Proclamation at *York*, *April* 25. 1639. We heartily declare and faithfully promise, that althogh wee bee now in armes, they shall be no wayes used either to force upon that our native Kingdome any innovation of religion, or to infringe any of the civill liberties, or the lawes thereof, accounting it our glorie to preserve libertie and freedome among them, according to their Lawes. Therefore wee doe once againe by this renew our former promises for the maintenance of Religion and Lawes, and this we doe in all sincerities of heart, we take God the Searcher of all hearts to witnesse, that as we are Defenders of the true Protestant Religion, which we from our heart professe; so we trust, we shall by his goodnesse continue in the same, and never shall permit any innovation to creep in this, or any other of our Kingdomes. One of the articles of *Dunce* pacification is this: We are further graciously pleased, that according to the Petitioners humble desires, all matters Ecclesiasticall shall be determined by the Assemblies of the Church, and matters civill by the Parliament, and other inferiour Judicatories established by Law, which accordingly shall be kept once a yeare, or so oft as the affaires of the Church and Kingdome shall require. (*q*) *Cant. relat. p.* 112. In some Kingdomes there are divers businesse of greatest consequence, which cannot be finally and bindingly ordered, but in and by Parliament; and particularly the Statute Lawes, which must bind all the Subjects, cannot bee made or ratified but there, the supreme Magistrate in the civill State

making

making of new lawes, or abolishing of old, to the imposing of taxes by simple proclamation without Parliament, our Prince doth so farre abhorre, that he condemned a certaine writ for importing his Majesties entertainment of such motions; yea, his Majestie by his Attourney generall called the Earle of *Bedford* and other noble personages to censure, for keeping such a writ wherein did lye so pernicious positions. (r) Where some Princes misled through passion and mis-information have deviat so far from the path of justice, as to intend by violence and armes the overthrow of the true religion and ancient liberties of their subjects, the opposition which the subjects are forced to make in this case against the oppression of their Prince, our gracious Soveraigne hath been so farre ever from counting of it rebellion, of which crime the greatest royalists in *England* wont alway to absolve it, (ſ) that his

may not abrogate Lawes made in Parliament, thogh hee may dispense with the penaltie of the Law *quoad hic & nunc.*

(r) The which seditious discourse and writing, the authors therof intended should bee dispersed, as if the same had beene entertained by your Majestie, with purpose to put it in execution, and to alter the ancient Laws of this Kingdom, and to draw all things to your Majesties absolute will and pleasure, and to dispose of your Subjects goods without their consent, and to make and repeale Lawes by your Majesties Proclamation only, without consent of Parliament, which if it should be beleeved by your people, could not but raise infinite discontent amongst them, the consequence whereof might be of extreme and almost inevitable danger to your Majesties person, and to the whole frame of the Kingdome. (ſ) *Bilson* of Subjection, *p.* 280. Neither will I rashly pronounce all that resist to be Rebels: Cases may fall out even in Christian Kingdomes, where people may plead their right against the Prince, and not be charged with rebellion: As for example, if a Prince should go about to subject his Kingdome to a forraine Realme, or change the forme of the Common-Wealth from Emperie to Tyranny, or neglect the Lawes established by common consent of Prince and people, to execute his owne pleasure; in those and other cases which might be named, if the Nobles and Commons joyne together, to defend their ancient and accustomed libertie, regiment, and lawes, they may not well be counted Rebels. *Ib.* By superiour powers ordained of God, we do not meane the Princes private will against his lawes, but his precepts derived from his lawes, and agreeing with his lawes; which though it be wicked, yet may it not be resisted by any subject with armed violence; but when Princes offer their subjects no justice but force, and despise all lawes to practise their lusts, not any private man may take the sword to redresse the Prince; but if the lawes of the land appoint the Nobles, as next to the King, to assist him in doing right,

and withhold him frō doing wrong, then bee they licenced by mans law, & so not prohibited by *Gods* Law for to interpose themselves for the safeguard of equitie and innocencie, and by all lawfull and needfull meanes to procure the Prince to bee reformed, but in no case to deprive him where the Scepter is inherited. *Ibid. pag.* 94.

Majestie hath thought meet before all *Europe* after the example of his glorious Father, and renowned predecessrix *Elizabeth*, to give his countenance, aid, and powerfull assistance to them all, when their just grievances and feares were laid out before his Throne. If so be King *Charles* had esteemed the late wars in *France* of the protestants against their king, the present wars of *Holland*, and of the high *Dutches* against the *Spaniard* and *Emperour* an unlawfull defence, let be a trayterous insurrection of Subjects against their Soveraignes; Wee presuppone his Majesties justice would have beene loath ever to have defiled his Scepter by supporting them all with men and moneyes, as oft he hath done, and yet doth avow the deed.

Spoiles, massacres, conspiracies, treasons, even to the destruction and murther of Princes by their owne servants, if a Priest say the word, you count in your selves to bee just, honourable, and godly war: if others do but stand on their guard to keep their lives and families from the blinded rage of their enemies, seeking to put whole townes and provinces to the sword, against all law and reason, and to disturb Kingdomes in the minoritie of the right Governours, or if they defend their Christian and ancient liberties, covenanted and agreed upon by those Princes to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in either of these two cases the Godly require their right, and offer no wrong, neither impugne their Princes, but onely save their owne lives, you crie rebellious Hereticks, rebellious Calvinists, furie, frenzie, mutinie, and I know not what, yee may pursue, depose, murther Princes when the B. of *Rome* bids you, and that without breach of duty, law, or conscience to God or man; as you vant. And that when neither life nor limme of you is touched, we may not so much as beseech Princes that we may be used like subjects, not like slaves, like men, not like beasts, that we may be convented by lawes before Judges, not murthered by Inquisitors in corners, but incontinent the fume of your uncleane mouth is ready to call us by all the names you can devise.

The *Canterburians* flatter the King in much more power than ever he will take: And inable him

While our gracious prince is so farre inflamed with hatred against all tyranny, yet behold this wicked faction how carefully they goe about by all the meanes they can, to draw his royall mind to that

without advice of the Clergy, to doe in the Church what he pleaseth.

which

which naturally it doth ſo much abhorre: For they tell us firſt, that the power of all true Kings is ſo ſimply abſolute and illimitate, that for any man to reaſon what they may not, is a crime no leſſe than treaſon; that they are far above all Law. (t) 2. That the Oath which a Prince makes to keepe the Lawes is but a perſonall deed, which cannot oblige his ſucceſſor, that his Oath and promiſe at his Coronation to keepe the Lawes, is to be exponed of his reſolution to make his lawes to be keeped by others: That all the oathes and promiſes he makes at his coronation are but of his meere free-will and arbitrement, that by them all no true covenant or paction can bee inferred betwixt the King and his ſubjects. (w) 3. That the prince alone is the Law-giver,

(t) *Hyletes* moderate anſwer. p. 28. What ſpirit leads you that you are grieved with illimitate Power, which men of better underſtanding than you, have given to Princes. *Ib.* p. 32. Princes are Gods deputes, of whom ſhould they be limited? if ye ſay by the Laws of the land, thoſe themſelves have made, a prince *in abſtracto* is above the lawes, though *in concreto*, a juſt prince will not breake the lawes which himſelfe hath promiſed to obſerve, otherwiſe wee ſay of princes: *Principi lex non eſt poſita*, that they doe not governe onely by the law, but are above it, that he is ſure and hath an abſolute authority. *ibid.* p. 179. I will be bold to tell you that as it is a kind of *Atheiſme* to diſpute *pro & contra*, what God can doe, and what he cannot, though ſuch diſputes are raiſed ſometimes by unquiet wits; ſo it is a kinde of diſobedience and diſloyalty to determine what a King can, and what he cannot. *Lyſimachus* p. 3. Hence it is, that princes being *Legiſlators* are above their Laws, and diſpence with them as they thinke expedient. A prince is not bound to his owne Lawes, becauſe no man can impoſe a law upon himſelfe. *Aberdeen duplyes* p. 22. The King is above the Law as both the author and giver of ſtrength thereto. (w) *Dominus Joannes Weimsde Craigtoun*, a man advanced by our Biſhops to be a Lord both of Councell and Seſſion in his booke *de primatu Regis* printed at *Edinburgh* 1623. And going among them to this day with applauſe p. 18. *Sed quid ſi princeps leges ſtatuat adhibito etiam juriurandi ſacramento, vel in ſua inauguratione promittat, ſe leges non laturum abſque populi ordinumque non modo conſilio, ſed etiam conſenſu ac determinante ſententia, ſiquidem non fuerit hæc in prima regni conſtitutione conditio & imperio coæva ac fundamentalis regni lex non ſit (quo caſu dicerem non proprie eſſe regnum, ſed ariſtocratiam, vel democratiam) ſed poſt regni conſtitutionem pactum tantummodo ſit Regis alicuius voluntarium, etiam ſi forſan pollicentem ipſum obliget, quoniam præſtanda eſt fides data ne ſine fide licet, non ſine jure regnet: ſucceſſores tamen in regno quomodo conſtringet vix intelligimus, etiam ſi inhoneſta quoque ſit ut ait quidam, & illegitima omnis ea pactio quæ inter patrem & filium, maritum & uxorem, dominum & ſervum, regem & ſubditum celebratur, quod dicto oportet hos audientes eſſe.* Ib. p. 39. *Audemus dicere in monarchiis Reges ſupra leges eſſe iſque ſolutos,*

both in Church and State. (x) 4. That in matters Eccleſiaſticall they themſelves alone without the advice of any of the Clergie may lawfully make what Canons they pleaſe, and compell their Clergie to embrace them. (y) 5. That it is a part of the Kings prerogative to have power to impoſe upon all his Subjects ſuch Confeſſions of Faith, ſuch Liturgies, ſuch Canons as he thinks meeteſt without the advice of any Church Aſſembly. (z) 6. When it is his pleaſure to call an Aſſembly, the members of that Eccleſiaſtick Court are onely ſuch as hee is pleaſed to call, whether of the Clergie or of the Laity. (&) 7. That when they are called onely the Princes voyce is *deciſive*,

nemo enim ſibi Legiſlator, vindex aut Iudex, diſtinctio non probanda principem quoad vim legum directivam non coactivam legibus ſubditum eſſe, non enim magis dirigere quam cogere ſeipſum poteſt quis, cum actio omnis ſit inter agens & patiens. Ib. 41. *Si leges ſuas ſe obſervaturum pacto obligaverit princeps, quod raro aut nunquam fit, etiamſi ſoleat princeps quiſque legum ſuarum obſervationem hoc ſenſu promittere, id eſt, ut à ſubditis obſerventur ſe effecturum, ad earum obſervationem teneri eum confitemur, ſed religionis potius quam juſtitiæ legalis obſervatione.* (x) Iohannes Wemius, p. 26. *Legum latio præcipuum eſt ſupremæ dominationis ac majeſtatis caput.* Ib. p. 74. *Legum eccleſiaſticarum principes latores ſunt, nec differunt à civilibus eccleſiaſtica ratione cauſæ efficientis.* (y) Iohannes Wemius, p. 59. *Poteſtatem in eccleſiaſticis νομοθετικὴν poſſe a principibus jure ſuo extra concilia exerceri docent, quas ita tulerunt leges Imperatores atque ii Regis legibus eccleſiaſticis quæ legi divinæ non repugnant, nequit quis bona cum conſcientia obedientiam detrectare, quamvis non acceſſerit ad earum conſtitutionem Paſtorum Eccleſiæ conſenſus.* Ib. p. 93. *Etiamſi extra concilia jubendi autoritatem habeat Princeps, tamen libentius obſequuntur ſubditi illis principum ſtatutis, quibus paſtorum in conciliis honorantur judicia.* (z) Large Declaration, p. 222. Did not we and our Councell by equall authoritie command theſe innovations of Canons and Liturgie? Was not then the Prelates practice of them as well warranted as this confeſſion of faith, and the band annexed, which were never brought in by Acts of Parliament, or Aſſembly; but meerely by our royall Fathers prerogative, and put in execution by the authoritie of his Councell? (&) Iohannes Wemius, pag. 66. *Laicos ſæpè à principibus advocatos in Concilia videre eſt; quibus non modo conſultivam, ſed & definitivam vocem permitterent. Iſte fuit electionis mittendorum ad Concilia modus, ut Eccleſiarum præſulibus quos vellent mittendi liberam plerumque poteſtatem permitteret princeps, quod illis exploratius quam ſibi eſſet qui ad eam provinciam aptiores: Non quod principi penitus neganda ſit, quod autumant nonnulli, particularis perſonarum quæ conſilio eum Leges Eccleſiaſticas laturum adjuvent deſignatio. Iſtud enim eſſet principum juri detrahere. Ex ſingulis diœceſibus moderatus aliquis numerus eruditorum ac prudentiorum Presbyterorum, Diaconorum, & Laicorum a Principe aut Metropolita Principis delegato eligebatur.*

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the voyce of all the reſt at moſt but *conſultive*, or if any of them become *deciſive*, it is by the Princes favour, or at leaſt permiſſion. (*a*) 8. That Church Aſſemblies are onely politick Conventions, not grounded upon any Divine right, and ſo to bee uſed, or diſuſed as the prince ſhall thinke expedient. (*b*) 9. That it is in the power of all Soveraignes, whether Monarchick, Ariſtocratick, or Democratick, to appoynt for the government of the Church in their dominions ſuch Officers and Spirituall Courts, as they finde moſt meet, and agreeable to their temporall eſtates, to erect Biſhops, and put downe Preſbyteries, to erect Preſbyteries, and put downe Biſhops. (*c*) 10. That all this power to conclude every eccleſiaſtick affaire which can bee ſubject to the juriſdiction of any eccleſiaſticall Synod doth belong alike to all Soveraignes, whether *Turkiſh*, *Iewiſh*, *Pagan*, *Heretical*, or *Chriſtian* and *Orthodox*. (*d*)

(a) Iohannes Wemius, p. 89. *Conſultivam habent vocem Paſtores tanquam juris divini conſulti, definitivam princeps ut judex; dante illis conſilii, his judicii poteſtatem legiſlatore Deo, penes quem ſolum ſumma in ſpiritualibus imperii reſidet.* Ib. p. 70. *Vocem habere qui congregantur Presbyteros non qua Presbyteri, ſed qua eccleſiarũ ſunt legati a principe vocati.* Ibid. pag. 74. *Definitiva ſententiæ dictio eorum eſt, qui a principe ſummo moderatore eos conſulente, vocemque deciſivam iis dante vocantur.* Ib. *Aſſerimus non agitata in conciliis fuiſſe ſaltem quæ majoris momenti eſſent negotia, niſi quatenus ea* princeps *per legatos proponeret, aut patribus deſcripta traderet.* (b) Iohannes Wemius, p. 126. *Nullo in Scriptura mandato nititur concilia celebrandi mos; ſed a principibus eccleſiæ curam ſuſcipientibus, & cum non eſſent principes, a paſtoribus ipſis volentibus ortum habuit.* (c) Iohannes Wemius, p. 78. & 79. *Officiorum Eccleſiæ modum ἀδιάφορον eſt, & a principe paſtores Eccleſiæ non conſulente præſcribi poſſe affirmamus, putantes cum ſereniſſimo noſtro Rege ſummis quibuſque imperitantibus conceſſum eſſe externam in eccleſiaſticis regiminis formam ſuis præſcribere, quæ ad civilis adminiſtrationis modum quam proxime accedat, dummodo a fide veræque religionis fundamentis ne tantillum abſcedat.* (d) Iohannes Wemius, p 124. *Regi omni confertur eccleſiaſticæ juriſdictionis poteſtas per regium quod a Deo habet munus: licet Regi tantum Chriſtiano aptitudo eâ recte utendi Chriſti gratia donetur. Tametſi primatus eccleſiaſtici jus perfectius adminiſtret Rex Chriſtianus: Primatus tamen jus, officii ſeu vocationis, non facultatis aut exercitii ratione Rex obtinet. Quæ Regi ſupervenit gratia regium in eo poteſtatem perficit, non facit poteſtatem, non repellit, nec expellit gratiæ internæ, vel dum profeſſionis externæ defectus.*

They give to the King power to do in the State what ever he will, without the advice of his parliament.

Concerning the Kings power in matter of State, they teach first, that a Parliament is but his arbitrarie Councell, which in making or annulling of his Lawes hee may use or not use as hee pleaseth. (e) 2. When hee is pleased to call a Parliament, it is his due right by his letter to ordaine such Barons to be Commissioners for the Shires, and such Citizens to bee Commissioners for Burrowes as hee shall bee pleased to name. (f) 3. That hee may lawfully exact when he hath to doe what portion of his sub-

(e) *Joannes Wemius, page 17. Neque verò putandum est, quia solet rex ex modesta & prudenti virium suarum diffidentia non nisi de ordinum consensu leges ferre, absolutam ideo ei imponi ejusque successoribus necessitatem illorum obtinendi consensus, ac si nullo modo illicèret per se, sine eorundē suffragiis, bonas edere constitutiones, quibus qua quæso constientia non parebunt omnes. Ibid. pag. 19. In Monarchia Regis soli voluntas de substantia legis est: prævia cum populo consultatio, & si utilis imò utilissima sit, necessaria tamen non est. Itaque cum imperatore Iustiniano dicendum videtur, explosis ridiculosis ambiguitatibus, verum conditorem & interpretem legum esse solum principem, & legem legislatoris, non consiliarii esse, non ex vi consensus & consilii habiti, sed ex regia legislatoris vi obligantem. Ibid. pag. 38. Non erubescimus Juristarum reiicere opinionem, qui volunt in Monarchiis non obligare legem nisi à populo acceptetur, cum monarcha sit legislator, & lex lata qua lex obliget, adeo ut ad eam acceptandam, cogendi sint subditi post legis à monarcha latæ publicationem, temporisque quoad populi notitiam perveniat sufficientis lapsum, potest sine ulla acceptatione publica legis observatio præcisè ingeri. Heylens anti. d. p. 66.* The declaration of his Maiesties pleasure in the case of S. *Gregorie* is to bee extended to all other cases of the same nature. It is a maxime in the civill law, *Sententia Principis, jus dubium declarans, jus facit quoad omnes. Item Quodcunque imperator per epistolam constituit, vel cognoscens decrevit, legem esse constat. Id. in his moderate answer pag.* 29. Onely these commands of the King are to be refused, which are directly against scripture, or include manifest impiety. He learned this from his opposite the *Lincolneshire* Minister, *pag.* 68. I say that al commands of the King that are not upon the clear and immediate inference without all prosyllogismes, contrary to a cleare passage of the word of God, or to an evident Sun-beame of the law of nature, are precisely to bee obeyed; nor is it enough to finde a remote and possible inconvenience that may ensue. (f) *Ioannes Wemius page* 23. *Baronum ut & civium ad Comitia delegatos, non ita absolutè à Baronum vel Civium delectu pendere volumus, ut non possit Rex, quos ille maxime idoneos censuerit eligendos nominare, præsertim cum pro legibus ferendis iisque quæ administrationis sunt publicæ statuendis comitia indicta sunt, in quibus liberum denegare regi arbitrium, quos æstimarit prudentissimos quibuscum deliberet sibi in Consilium asciscendi, esset ex Rege non Regem cum facere, statuumque voluntati ad Regiæ depressionem eminentiæ nimis subjectum.*

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jects goods hee thinks meet, and by himselfe alone, may make such Lawes for exactions in times to come, as seemes to him best. (g) 4. That no subject of his Kingdome can have any hereditarie jurisdiction, but any jurisdiction that either any of the Nobilitie, or any other Magistrate or Officer possesseth, they have it alone during his pleasure; that at his presence, the power of all others must cease, and at his death evanish, and be quite extinguished, till by his successors by new gift it bee renewed. (h) 5. That *Scotland* is a subdued Nation, that *Fergus* our first King did conquer us by

(g) Joannes Wemius page 19. *Omnia fatemur quæ in regno sunt regu esse, qua rex est, id est, qua paterfus regni dominus, adeoque qua postulat ipsius qua rex est, aut publica regni conditio, posse regem de singulorum bonis disponere, præsertim ubi omnes in regno terræ in feuda concessæ fuerint à rege, aliquod penes se dominium retinente. Id. p. 17. Licet non de jure omnium bona exigendo, tamen de jure in omnes leges ferendo, sine omnium consensu statuere potest. Montag. orig. p. 320 Omni lege, divina, naturali, nationali, vel politica licite semper reges & principes suis subditis tributa & imposuerunt, & licitè quoque exegerunt, cum ad patriæ, & reipublicæ defensionem, tum ad ipsorum & familiæ honestam procurationem. Hanc doctrinam accurate tuetur ecclesia Anglicana, in qua sacerdotes licet magis gaudere & soleant, & debeant, immunitatibus tamen & frequentius, & exuberantius, & libentius, quam Laici decimas, subsidia, annatas primitias solvunt.* (h) Joannes Wemius, page 136. *Cum regis sit in suo regno judices, & Magistratus constituere, qui ipsius sint in judicando, & jubendo vicarii, potest rex jubendi, judicandique jus ac Magistratus judicesque constituendi potestatem inferioribus concessam, prout regno utile esse visum ei fuerit abutentibus auferre, & nulla proprie est sub Rege patrimonialis & hereditaria jurisdictio, Rege solo jurisdictionem tanquam propriam habente, aliisque quibus eam non dat, sed communicat, tanquam depositam accipientibus. Igitur non ut terras, ita & jurisdictionem simpliciter, & ut loquuntur privative, Rex alienare potest, nisi Rex esse desinat.* Ibid. page 157. *Si judices sint principum vicarii, nulla est eorum principe præsente potestas, cum solius absentis teneat quisque locum: & si quæ est alicubi, & aliquando videatur, non nisi jus est, judicium regium volente Rege declarandi; ut ita ex judicum ore proferatur Regis sententia.* Ibid. page 17. *In statuum cœtu non tam judicantibus pars quam assistentibus imperium exercet Rex, quandoquidem præsente jurisdictionis fonte, evanescat aliorum omnium jurisdictio derivata, ut fluviorum perditur nomen & potestas, cum in mare descenderint.* Ibid pag. 143. *Principis occasu evanescit judicum omnium tam ordinariorum quam delegatorum jus. Negari non potest tam apud Romanos quam alios in usu fuisse, ut qui in demortuorum succederent locum reges, quamprimum regnorum gubernacula capesserent, magistratuum iudicumque iurisdictionem confirmarent, ut ostenderetur extinctis regibus nullam esse inferiorum authoritatem, nisi successorum edicto confirmentur, saltem patientia, tacitè approbentur.*

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the ſword, and eſtabliſh an abſolute Monarchie for himſelfe and his heires, giving to us what Lawes he thought meeteſt. (*i*) 6. That all the Lands in *Scotland* were once the Kings propertie, and what thereof hath beene given out for ſervice, yet remaines his owne by a manifold right. (*k*) 7. That to denie any of the named parts of this power to the King, is to deſtroy his Monarchike government, to dethrone him and make him no King, to ſubject him to his people, and make them his Maſters, or at leaſt Collegues in the Empire. (*l*) But thankes be to God that our gracious prince hath ſo oft declared himſelfe to bee farre from all ſuch thoughts; yea, that my Lord of *Canterburie* himſelfe, is forced whiles to let drop from his fingers cleane contrarie maximes. (*m*)

(i) *Corbet, p.* 45. There was no law in the Kingdome of *Scotland* before Kings gave it: for before *Fergus* his dayes wee were *genus hominum agreſtie, ſine legibus, ſine imperio.* Hee and his Succeſſors gave lawes. *Ibid. Fergus* did conquer us. (*k*) *Corbet, p.* 25. *Fergus* & his Succeſſours divided the whole land which was their owne, and diſtinguiſhed the orders of men, & did eſtabliſh a politikegovernme t: This is cleare *ex archivis regiis, ubi ſatis conſtat regem eſſe dominum omnium bonorum directum, omnes ſubditos eſſe ejus vaſſallos, qui latifundia ſua ipſi domino referant accepta, ſui nempe obſequii, & ſervitii præmia.* (*l*) Ioannes Wemius, *p.* 18. *Quo caſu dicerem non proprie eſſe regnum, ſed ariſtocratiam vel democratiam.* Ibid. p. 23. *Hoc eſſet ex rege non regem cum facere.* Ibid. p. 38. *Quodſi alicubi non habeat rex poteſtatem leges ferendi, niſi ex populi in comitiis conſenſu, & ſic fundamentaliter limitata, proprie Rex non eſt, ac non tam acceptans eſt populus quam cum Rege, ut collega legem ferens.* Ibid. p. 53. *Non eſt imperium illud vere monarchicum, ſed principatus quidam, & imperans ille, non Monarcha aut Rex, ſed tantum Princeps, & ut Venetorum Dux reſidente in optimatibus, aut populo imperii ſumma.* (*m*) Relat. of the Conference, *pag.* The Statute Lawes which muſt bind all the Subjects, cannot be made but in, and by Parliament: the ſupreme Magiſtrate in the civill ſtate, may not abrogate Lawes made in Parliament. *Ibid. pag.* 158. *Tiberius* himſelfe, in the cauſe of *Silanus*, when *Dolabella* would have flattered him into more power than in wiſdome he thought fit then to take to himſelfe, he put him off thus: No, the Lawes grow leſſe when ſuch power enlargeth, nor is abſolute power to bee uſed, where there may be an orderly proceeding by Law.

In no imaginable caſe, they will have Tyrants reſiſted.

Laſtly, they teach us in the matter of reſiſtance, firſt, that doe the Prince what hee will, he may never be reſiſted by any or all his Subjects, that not onely a private man muſt give over all defence, though moſt innocent of his owne life againſt the prince his

his unjuſt violence ; (n) but the whole State can doe nought without rebellion againſt GOD, but flee or ſuffer, when the prince, whether by himſelfe or his Officers doth deſtroy the true religion eſtabliſhed by all Lawes, and the liberties of the Land, deare bought of old, and peaceably brooked in many ages, alſo the lives of many thouſands of the beſt Subjects, without the pretence or colour of any juſt cauſe. (o) Againe, that all this ſubjection muſt be uſed, not onely to our native King, but to any forraine uſurper who can get footing among us, and it were the Kings of *Spaine*, as their predeceſſors the hereticall *Gothiſh* Kings got footing in the Roman Empire. (p) That even againſt them, the States of a Land with a good conſcience could uſe no defence, though before their eyes, they ſhould ſee them execute the cruell tyrannies of *Nebuchadnezzar*, put out the eyes of the King, kill his Children, lead himſelfe and his Nobles away to a far land in fetters : Though with *Nero*, (q) for their mere pleaſure they ſhould ſet the royall citie in

(n) *Wemes*, pag. 21. *Teneri videtur ſubditus ſeipſum fame perimere, ut principem ſalvaret, propter conſervationem boni publici, ſingulis adempta eſt adverſus principem quæ naturalis dicitur iuris defenſio, ſeu iniuriæ depulſio.*

(o) *Canterb.* relat. p. 205. Where the foundations of the faith are ſhaken by Princes, there there ought to be prayer and patience, but no oppoſition by force. *Aberdeens Duplys*, *pag.* 25. The way for all Chriſtian Subiects to conquer Tyrants, and the remedy provided in the New Teſtament againſt all perſecutions, is not to reſiſt powers which God hath ordained, leſt we be damned, but with all meekneſſe to ſuffer that we may be crowned. It is evident by Scripture, that it is unlawfull for Subiects in a Monarchicall eſtate, to take armes for religion, or for any other pretence, without warrant from the Prince. The renowned *Thebæan* Legion of 6666 Chriſtian Souldiers, without making reſiſtance as they had ſtrength to have done, ſuffered themſelves rather to be ſlaine for their Chriſtian profeſſion by the Officers of *Maximinian*, the Emperours executors of his cruell commandements againſt them. *Corbet*, *p.* 42. For your examples from reformed Churches, ſince we live not by examples but by lawes, I will not ſtand upon them, from facts to proye the lawfulneſſe of reſiſting is ridiculous ; none of thoſe by reſiſting, gained ſo much as by ſuffering, as experience too late doth ſhew. (p) *Aberdeens* Duplys, *pag* 29. Such was the doctrine and practice of many other great lights, which ſhined in the daies of *Iulian* the Apoſtate, and in the dayes of the *Arrian* Emperours, and *Gothick Arrian* Kings. (q) *Corbet*, *pag.* 26. *Qui Mario, Caio Cæſari, qui Auguſto, ipſe & Neroni, qui Veſpaſianis, vel patri, vel filio, ipſi Domitiano crudeliſſimo ; & ne per ſingulos ire neceſſe*

Is, qui Constantino Christiano, ipse & apostatæ Iuliano. Ibid. pag. 36.

If the Iewes in the dayes of *Assuerus* had beene of this new Scottish humour, when an utter extirpation was intended by *Haman*, both of themselves and theirreligion, they would have taken armes: but their prayers and teares were their defence in their greatest extremitie.

a faire fire, or execute the plot of *Haman* by murthering all the seed of the *Iewes*, all zealous protestants up and downe the land in one day. Such maximes exceedingly opposite to the honour of God, the safetie of the Kings person and Crowne, the welfare of the people, these men cause to bee printed and let them goe athort without any censure at these times, when by royall decreets, they have pulled into their hands the full commandement of all the presses, and the absolute jurisdiction over all the Book-sellers shops in the Kingdome, and kythes frequently their zeale against any bookes that give but the least touch to their mitres, by inflicting no lesse censure than fire upon the books, pilloring and nose-slitting on the Authors, and whipping thorow the streets on the carriers.

What they give to Kings, is not for any respect they have to Maiestie, but for their owne ambitious and covetous ends.

(r) *Ioannes Weemus* in his preface to the Duke of *Buckingham*, *Reges in diviniorem sortem transcripti, cute & specie tenus homines, reipsa boni genii censendi sunt, in quos ut humanos Ioves divini honoris affines pene & consortes, oculos animosque nostros defigi convenit. Tu Heros nobilissime coruscas, velut inter ignes Luna minores, quem in summo augustioris gloriæ solstitio divina prorsus virgula constitutum nemo potest diffiteri.*

All these extraordinarie prerogatives, whereby the faction advanceth supreme Magistrates so neere unto God, and their favourites so far above the skies, (r) seeme to flow not from any love they carrie either to their crowns or the royall heads that beare them, but meerely out of their selfe-respect to their owne ambition and greed, that Soveraignty being advanced to an unmeasurable height, may be a statelier horse for them to ride upon, in their glorious triumphings above all that is called God. For otherwise, yee may see how farre they depresse all Soveraignes when they are layed in the ballance with themselves; they tell us that the King can bee no more the head of the Church, than the boy that rubs

their

their horſe heeles. (ſ) 2. That the heart whence the native life and vigour of the Eccleſiaſtick Lawes doth flow, is alone the Biſhops, and not the King. (t) 3. That Kings and Emperours ought to reverence; yea, to adore Biſhops, and to pay them tributes. (w) 4. That everie Biſhop is a Prince and a Monarch, as farre in dignitie above the greateſt ſecular Prince, as the ſoule above the body, or God above man. (x)

(ſ) *Smert* Sermon, *pag.* 1. M. *Cousins* uttered theſe trayterous ſpeeches in an open and affirmative manner, that the Kings Highneſſe is no more ſupreme head of the Church of *England*, than the boy that rubs his horſe heeles, and this as we are credibly informed, hath beene proved againſt him by the oathes of two ſufficient witneſſes. (t) *Chounæi collect. ſupra cap. ult.* A. (w) *Montag. ſupra cap.* 3. 0. (x) *Montag. ſupra cap. tertio.* (z)

FINIS.

Reviſed according to the ordinance of the generall Aſſembly, by me Mr. A. Jhonſton *Clerk thereto.*

Edinb. 1. of
April 1640.

Theol. - Dogm.

§ England, Church of.

Bailie

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A LARGE Supplement of the CANTERBVRIAN *Self-conviction.*

OPENING TO THE World, yet more of the wicked Mysteries of that Faction from their own Writs.

By Robert Baylie?

Imprinted, 1641.

Supplement of the
CANADIAN

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The Preface.

The factions delay to anſwer ſo heavie a challenge ſeemes to proceed from inabilitie and deſpaire.

THis is the eleventh moneth, that the Archbiſhop of *Canterburie*, and his faction has beene challenged in print before the whole Iſle, as guiltie by their owne confeſſions, of ſetting up (ſo far as lay in them) in all his Majeſties Dominions, contrary to many ſtanding Lawes, contrary to his Majeſties minde, and many late Declarations, Arminianiſme to the full, the groſſeſt heads of Popery, a Tyranny not only Papall in the Church, but alſo *Turkiſh* in the State. Nine moneths are paſt, that the chiefe of the Court can witneſſe, this Booke was read by the Prelate his own eyes. It was expected, though age and high affaires did make his own hand indiſpoſed for writing, yet ſo many able pens being at his devotion, that preſently a direct anſwer ſhould have been given to a challenge of ſo many and great crimes, demonſtrate in ſo palpable a way: but now while none

none at all does appeare, After ſo long a delay, howſoever ſundry cauſes may be alleaged for this longſome ſilence: yet while they be ſpoken out, we muſt be pardoned to take his quietneſſe for a ſelf-conviction, and an inward acknowledgment of the alleaged crimes: yea, an outward and lowd enough Proclamation of their deſpaire, to purge themſelves in any ſatisfactory way of the intended accuſations, though therefore without any farther proceſſe, wee might be heard to petition the Judges for ſentence againſt the root, and all the branches of that combination, yet for the more abundant evidence of our great equity in all our proceedings, againſt the members of that faction in *Scotland*, and in our preſent purſuit of the Prelat their head and heart, here in *England*, towards whom they did flie for ſhelter, while the ſtorme did blow, that thereafter in their ſeaſon, when the blaſt was over, they might againe from under his wings make eruption upon us; It will not be amiſſe to lay out before the Sun a little more of their myſteries.

To cleere the too great progreſſe of their plot in the *Iriſh* Church, Let Primate *Vſher*, but ſpeake his knowledge of his very unlike Colleagues, The *Canterburian* Biſhops *Bramble*, *Chappell*, both the *Leſlies*, *Aderton*, and many more who lately there are put in dignities. The ſpreading of that peſt will be found to be great and fearfull, notwithſtanding of all which that Reverend Divine could or durſt doe to the contrary.

The progreſſe of the plot in *Ireland*.

For *England* in the forenamed Treatiſe, there is more then plenty of evidence, that Arminianiſme

The plot well neere accompliſht in *England*.

and Popery ſince Doctour *Land* was entruſted with the Helme of the Church, is come to ſuch a growth, that hardly there can be a farther progreſſe; unleſſe the open profeſſion of theſe abominations were enjoyned by Canon, which many are of opinion, had been done before this, had not the feare of his Majeſties diſpleaſure, and ſome danger from the Parliament, when it ſhould have hapned to ſit, alſo ſome little doubt of the Northerne Cloud, which daily approching neerer to them, made the maske be keeped ſtill on their face, and them the more content to promove their affaires ſoftly, as they might behind the curtaine, without the declaration of their long diſſembled intenſions.

If for the farther proofe of this probleme, more arguments were needfull, there is behind great ſtore of matter from many more books: from which before no teſtimony was brought, partly through my unacquaintance with them for the time, and partly of purpoſe, reſerving ſomewhat for a new reply; if any anſwer had been made to the firſt challenge. Yea beſides books, the authentick Regiſters of this hopefull Parliament, in the infamous proceſſes of *Wren*, *Mountague*, *Manneving*, *Cozens*, *Heylen*, *Leyfield*; and many others, in the petitions of almoſt all the Shieres in the grave and eloquent hearings of many brave Gentlemen in the Houſe of Commons, going now from hand to hand, and above all in that large and grave Remonſtrance, ſome moneths agoe preſented to the Honourable Houſes of Parliament from the moſt of the Miniſters of *England*, who has any ſparke of zeale to the glory of God,

and

and ſalvation of the ſouls committed to their charg, makes the voice of the erroneous, ſuperſtitious, tyrannick doctrine and practices of the faction cry to the very clouds, and flee abroad every where in the earth, not only along this Iſle and over Sea, amongſt all the Reformed Churches, to their huge grief and feare, but alſo to the very wals of *Askelon*, and *Gath*, *Italy* and *Spain*; for there equall hope and joy. No place there is where this noiſe is not heard, only the houſe of Convocation, whereat the World does wonder, has no eares at all; The noiſe there of the ſervice, of the Altars, of Epiſcopacie by divine right of the new Oath, for a world both of old and new traſh, does drown the lower ſound of ſo pettie evils as Arminianiſme and Popery.

Epiſcopacie has cut off the eares from the houſe of Convocation.

What marvell is it, that ſo many thouſands of wel affected people doe ſo earneſtly wiſh the change of this government, which has power in ſo dangerous a ſeaſon to ſtop the eares and bridle the tongues of ſo many, otherwayes very grave and learned Divines. Experience uſes to ſchool the moſt ſimple of men, and perſwade the truth of many concluſions, when the cleereſt reaſons through there uncapacity can get no entrance. Behold, who pleaſes through all this laſt age, not us alone in *Scotland*, but alſo our brethren in *France*, *Holland*, *Switzerland*, and *Geneva*, and where ever elſe the Presbyterian Diſcipline obtained ſitting: Long experience in ſo many places has put it now beyond all doubt, that no errour can ſooner ſet up the head, then the ſharp ſword of a free Presbyterian aſſembly, by vertue of this Diſcipline will *incontinent* ſnap them down.

Presbyteriall Government a great hammer to beat in pieces all Hereſies and Schiſme.

Examples thereof.

To paſſe elder times, we ſee of late that ſo ſoone as the difference in *France*, about the active and paſſive obedience of Chriſt did riſe, and thereafter the queſtions of predeſtination, and extent of Chriſts Merit began to waken, In a moment, the aſſemblies of that Church did quaſh all ſuch motions. In *Holland* the *Pelagian* ſpirit of *Arminius* did ever grow in ſtrength, till an aſſembly of meere Presbyters got leave to encounter it. In *Scotland*, when a very *Hydra* a Devill of many heads, had long beene raging with a force inſuperable by any other weapon, yet no ſooner did aſſemblies get leave to uſe their hands, but in a very ſhort time they danted that Serpent, cutted off all his heads, and threw away his dead carion out of their land.

Epiſcopacie the roct of al the evils, which vexe the Church of *England*.

But here in *England* where this happy diſcipline has no habitation, Dragons of the moſt peſtiferous venome has beene permitted to live, and to ſting whom ever they would without controlement, by any whoſe proper and immediate charge it was to ſee to the doctrine of the Church: yea, unleſſe our Gracious Soveraigne, and the Honourable Houſes of Parliament ſhould provide a remedy, for any thing that to this houre wee have heard from the Convocation of Church-men, whether in their higher houſe of Biſhops, or lower of Clerks, (except ſome few) *Laud*, *Wren*, *Mountague*, *Heylen*, *Coozens*, and many more may both preach and print, what ever hereſies they pleaſe without the leaſt cenſure: except advancement from one dignity to another, or joyning of more Benefices to the former, be counted a ſharpe chaſtiſement. But leaving theſe paſſages to be

be represented by these whose interest is neerer, and knowledge of particulars more perfect, Wee will only point out some more of that factions ways in *Scotland*, that the World may have a view of these wholsome doctrines which in our Church, the prime Minions of *Canterbury*, were spreading amongst our Preachers and Students of Divinitie with to too pitifull a successe.

Doct. *Forbes* advanced in *Scotland* by *Canterburie*, most for his evill talents.

It is well knowne, That in our Land none did share so much in the affections of *Laud*, as the two Doctors, *Forbes* and *Wedderburne*. The King by him was made to believe, that of all our Church men these two, for every good quality, were the flower for learning, pietie, lecture of the ancients and especially for that rare jewell, and where it can be found in a learned divine in this intemperate age of a price inestimable, to wit, sobrietie, and moderation of judgment in our Controversies, with the Church of *Rome*. For these eminencies a new Chaire behoved to be set up at the Kings great charge, for Doctour *Forbes* in *Edenburgh*, albeit, a little before he had left the Ministery of that Towne, being necessitate, as he declared upon oath for feare of his life, to flee from the unwholsomnesse of that Cities aire. Notwithstanding, when a Bishops Seat was their erected for the daunting of the Puritan faction, when the Liturgie was in that place to be established, and grounds to be layed for the propagating of the *Canterburian* Dictates through our Kingdome, No excuse of health, or corruption of the aire of *Edenburgh*, was hard: but the Archbishops letter incontinent obeyed, and the Episcopall See with a place in the secret coun-

Counſell and Exchequer very readily imbraced. The Kings favour by his great Patrones procurement, ſtill increaſing till death did arraigne him before his heavenly Judge.

Doctor *Wedderburn* like ways.

Wedderburne though fugitive from our Church diſcipline for his Arminian lectures to his Schollers in Saint *Andrewes* was not onely kindly entertained and richly beneficed in *England* by the Arch-biſhop but alſo ſent backe by him Biſhop of *Dumblane*, though hee had never beene a Miniſter amongſt us, neither alone was hee returned a ſimple Biſhop, but alſo Deane of that Royall Chappell, to the end that his gracious parts might be employed to inſtill the *Canterburian* Tenets, in the heads of the new Societie of the twenty foure Royall Chaplains lately inſtituted amongſt us, as alſo to diſcipline our Lords of the Counſell and Seſſion: the proper Pariſhioners of that Chappel, whom the key coldneſſe of all former Deans had permitted to rot in that worſt of all ſoules diſeaſes Puritaniſme. It is like that no more faithfull interpreters of the great Prelates myſteries can be found, then theſe two ſo confident and ſo much honoured friends. It is the teſtimonies of their pens that I intend mainly in this Supplement to make uſe of.

The poſthume writs of theſe two.

The Writs for a time were keeped cloſed from the eyes of all, but theſe of their owne faction, amongſt them, they went in the darke from hand to hand as a moſt precious treaſure: yet at laſt, when by the providence of God, wee had lighted upon them at *Aberdein*, in our late Aſſembly wee found the truth of the old word *Theſaurus Carbones*, a Treaſure

ſure of fiery coales, ready to enflame and burne to aſhes, if not quickly quencht, the whole Proteſtant Church.

We found in *Aberdein* three Copies of one Volume, conſiſting every one of three Books, the one written by Doctor *Forbes* of *Edenburgh*, intending directly the reconciliation of Papiſts and Proteſtants in all their controverſies. He does there his beſt endeavours almoſt in all the queſtions concerning the three prime controverted heads of the Euchariſt, Juſtification and Purgatory. Death prevented him that he could wonne no farther. In his latter Will he referred the printing of theſe his labours to his inward brethren the Biſhops of *Roſſe*, *Brichen*, and *Dumblane*, Doctour *Sibbale* of *Aberdeine*, and Maſter *Mitchel* of *Edenburgh*, and above all to his Father and Patron of *Canterburie*. According to this his will, the writs were reviſed, and ſo farre as ever wee could learne, in no jot corrected, after their reviſe they were ſent to *Lambeth*, and there received with great admiration. But the challenge of Maſter *Burton* then comming in, and Doctour *Baſtwicks* cenſure, having made ſome noiſe in the Citie, It was the Archbiſhops wiſdome, to delay their printing to a fitter ſeaſon. Yet the Copies went through the hands of that faction very faſt both in *Edenburgh* and *Aberdein*. Yea, while the Doctours were moſt buſied in writing their quæries and duplyes, againſt our proceedings, the hands of their Scholers were moſt employed in doubling over and over theſe excellent pieces.

The contents of theſe writs, and the ſcope.

Doctour *Forbes* writs readie for the preſſe, yet not printed.

The writs of *VVedderburn* and *Barnesius*.

The second Treatise of the said volume is a little writ of Bishop *Wedderburn* in high esteeme amongst that party both here and in *Scotland*: The third was a piece of *Barnesius* an *English* Fryer which hee calls *Romano Catholicus pacificus* much prized by that faction as conducing not a little for their ends of reconciliation, for in sundry of the Roman errours hee seemes to moderate the rigour of the moderne Jesuites, and so is used as a stale to draw with the greater facilitie the mindes of young Schollers towards the Church of *Rome*, unto which for all his moderation hee cleaves so stifly as may be.

The contents and scope of the following Supplement.

From these three Treatises joyned together in one volume in all the three copies we found, & also from some few more passages of *Mountague*, *Wren*, *Hall*, *Hoord*, and others, wee shall set downe in a new briefe table the doctrine of these men, to the end the World may yet more cleerly see their ways and be forced to proclaime the Justice of God in all the judgments, which in *Scotland* already has lighted, and in *England* are ready to tumble down upon them.

Chap. I.

The mayne deſigne of the Faction is to bring us backe to Rome.

THe mayn ſcope whereat all the Counſels of the *Canterburians* doth levell, is the reducing of the Proteſtant Churches to *Rome*, from which they eſteeme that our Forefathers under the name of reformation, have made a needleſſe Schiſme, for this purpoſe, they will have us to believe.

1. *They will have all Proteſtants ready to returne to* Rome.

1. That all Proteſtant Princes & States are very willing and deſirous to ſubmit themſelves againe to the Pope of *Rome*, and to render him their ancient canonical obedience, yea all the ſervice which the papiſts of *France* this day do acknowledg to be due: upon this condition alone, That he will be pleaſed to amend ſome things which thouſands of the Papiſts themſelves profeſſe to be ſcandalous. (*a*)

(*a*) *Wedderb. p.* 1. Sundry Princes and Cómon-wealths did reforme the Churches within their territories, and refuſed to yield their accuſtomed obedience to the Pope, wherein whither they made a Schiſme or not, *Adhuc ſub judice lis eſt*, eſpecially they being then, and being ſtill ready to re-unite themſelves to the Church of *Rome*, and yield the Pope, though not a blind abſolute, yet a Canonicall obedience, ſuch as the Gallican Church to this day only acknowledgeth upon the removall of theſe ſcandals, which many thouſands, who attempted no ſuch reformation, did and doe deteſt, and with to be removed.

2. They teach that theſe who are born or bred or by any other occaſion have there being in the Church of *Rome*, are ſo far from being neceſsitate to leave her Communion, or to come over unto the proteſtants, that ſuch a ſeparation were a great ſinne, yea though they were perſwaded of *Romes* Idolatrie, yet the leaving of her were to them a ſinne before God greater then Idolatry. (*b*) Is it any marvell that men thus perſwaded ſhould hate, and where they have any power diſcharge & puniſh that ordinary prayer of Proteſtants for the converſion of Papiſts: neither is it ſtrange to heare their ſuperlative praiſes of many of the *Romiſh* divines and people who notwithſtanding of their perfect ſight and acknowledgement of diverſe errours and ſuperſtitions in their Church, doe live and die in the Communion thereof.

2. *But they hinder all Papiſts to convert to Proteſtant.*

3. Though they account it not neceſſary for themſelves or others who are ſetled in wealth and Honour in a Proteſtant Church to depart thence: for after the order of the Familiſts their charity doth inlarge their conſcience to keep outward communion with any Church, wherein they find their temporall advantage to abide (*c*). yet while they live a-

3. *Whom worldly commodities keepe ſtill in the Proteſtant Church, they muſt be careſull to keepe communion with* Rome *notwithſtanding.*

(*b*) *Wedderb p* 18. If it bee asked who at this day are to be reputed Schiſmaticks? I anſwer, They are who leave the Communion of the Catholike Church (a prime member whereof through the whole Treatiſe hee makes the preſent Church of *Rome*) *in rebus licitis*, Let it otherwayes have never ſo foule blemiſhes, even groſs Idolatry, ſuch as was by publike authority erected amongſt the ten Tribes. The reaſon is, for that Schiſme is a greater evill then Idolatry, and that ſo it is, St. *Auſten* thus proveth, *Qui fecerunt Idolum uſitata morte gladii perempti ſunt, qui vero ſchiſma facere voluerunt hiatu terræ principes devorati ſunt, & conſentientes turba igni conſumpta: è diverſitate pœnarum di verſitas agnoſcitur & meritorum.*

(*c*) *Wedderb. pag.* 23 If you will aske counſell of the moſt moderate and learned *Roman* Catholicks, ſuch as the Gallican Kirke hath many both Clergie and Laity, They will adviſe you to keep your ſelfe where you are, eſpecially if you be a member of the Church of *England*. I can alleage one example upon my owne certaine knowledge, That when *Caſaubone* was earneſtly dealt with to come over to *Rome*. *Thuanus* a profeſſed *Roman* Catholick to the day of his death, diſſwaded him from ſo doing.

among

mong protestants, they professe their inward communion with papists, and readinesse to use upon occasion even outward communion with them in all things lawfull (*d*). Let none wonder if the *English* Bishops of this faction should receive the Masse at the hands of popish priests, for as elswhere we have showne, they do not challenge either the priests calling and power from God, to celebrate Sacraments, nor any passage, in the whole Missall, as unlawfull to be used or countenanced.

4. England *ought to conform more with* Rome.

4. While *England* and *Rome* may be gotten perfectly conjoyned, it were good in the mean time that *England* should take backe again sundry of the Romish Rites, which under the pretext of Reformation, of old were cast out. (*e*)

5. *That the Pope for the regaining of* England *will grant both to the King and* Canterburie *great cõditions.*

5. For the more encouragement of *England*, to come home fully to their old mother Church of *Rome*, they make great hopes that their holy Father the Pope will be perswaded to remove the two great impediments of this re-union. That his Holines wil not only be moved to dispense with K. *Charles* feudatory subjection, whereby his Ancestors in *England*, for many ages did acknowledg, as they allege the papall Empire even *in temporalibus* (*f*)

(*d*) *VVedderb. p.*23. You may live here in *England*, and not approve the Schisme by whomsoever it was made, you may live here and hold at least an internall communion, and an externall *in rebus licitis*, both with the n of *Rome*, and all other Christians.

(*e*) *VVedderb. p.*23. The case thus standeth betwixt us and the moderne Church of *Rome*. Our Forefathers purged out some errours and abuses, and as it falls out in all manner of purgations, some good things went with the bad, we who are their posterity are pressed to receive the same things but all in grosse both good and bad.

(*f*) *Barnesius, cap* 3. *De privilegiis Insulæ magnæ* Britanniæ *dolendum sane nonnullos scriben'es Reges Magnæ* Britanniæ *esse feudatarios sedis Apostolicæ, & consequenter summo Pontifici, ut Monarchæ independenti subditos tum in temporalibus, tum in spiritualibus illos nimis exasperasse, & tum à summi pontificis obedien'a, tum à Catholicæ Romanæ Ecclesiæ communione alienos reddidisse. Optandum hinc esset ut summus pontifex publicæ paci & salu i regni* Britanniæ *aliquid concederet, & con'en'us esset, ut Seren ß Rex M.* Britanniæ *possit admitti ad communion'm sacræ Ec'e'siæ* Romanæ *absque ulla actuali dependentia ab imperio summi pontificis, donec in pleno ac libero Concilio remedium aliquod adhiberi possit & parari.*

But allso his Fatherly indulgence will grant unto the *Englisb* Clergie the use of the *Cyprian* priviledge that their Church may bee governed *in spiritualibus* by by their owne Patriarch of *Canterbury*, without dependance upon any forreigne Jurisdiction, as it was their custome of old, and they have been in possession of late, ever since *Henry* the eighth divorced from the See of *Rome* (*g*).

(*g*) *Bærnes. c.3 p.13. Ex Can. 8. Conc. Ephesni, debent conservari, & vi ablata repeti Ecclesiarum antiqua privilegia. Insula autem* Britaniæ *gavisa est olim privilegio,* Cyprio, *ut nullius Patriarchæ legibus subderetur. Hoc autem privilegium etsi olim ablatum fuerit, & abolitum bellorum tumultibus, & vitamen cum temporibus* Henrici 8, *totius regni consensu fuerit repetitum & ab eo tempore pacifice possessum videtur pacis ergo retineri debere sine dispendio Catholicismi & absque schismatis ullius nota, modo in cæteris regnum se conformet universalis Ecclesiæ canonibus & consuetudinibus.*

6 That the worst things in the Church of *Rome* are to be taken neither for Heresies nor Idolatries but only for abusesand scandals (*h*).

6. *In* Rome *no Heresie, no Idolatry.*

(*h*) *Vvedderb.p.24.* They have ton many things which are very scandalous, as the worshipping of Images, &c these and the like scandals wee have not.

7 That these Divines alone who perswade cõmunion with *Rome* are moderate that these are the onely lovers of peace. That these onely do kith their true Piety by such Charity. In this ranke are to bee placed *Cassander*, *Andræas Fricius*, *Wicelius*, *Spalatensis*, and in some things *Petrus Baro*, *Richardus Tomsonus*, *Conradus Vorstius*, and the Remonstrant Apologists: The most part of others who have written Controversies are but rigid, immodest, and contentious spirits whose judgement often is dazeled and weakened, through affection to the protestant partie (*i*). Of this sort are *Chemnitius*, *Gerhardus*, and all the

7. *Only the* Cassandrians *are cleere sighted and judicious Divines.*

(*i*) *Forbes. de justific l.4.c.1. Prob dolor! plerique horum qui hodie ad scribendum de fidei controversiis acce-*

Lu.

Lutherans, in the head of Justification & others wherein they most differ from Papists (*k*). Though in these things they joyne with the Papists against the reformed, the prayse of moderation and solid judgement, may not be denied unto them. (*l*) Also amongst these rigid men are to be numbred *Chamier*, *Jewell*, *Davenant*, *Abbots*, *Ameys*, the Theologians of Great *Britaine* at the Synod of *Dort*, and all the rest who believe not the factions Creed (*m*). Yet though some

dunt nihil fere aliud adferunt, quam judicium affectui mancipatum & affectum perturbatissimum. Idem l.1 c.3. Doctores Protestantes quidam idem affirmant & quotquot contentioso hoc sæculo & pugnaci pacis & cōcordiæ studiosi extiterunt. And. Fricius. *Archiep.* Spalat. *&c. ibid. legatur Archiep.* Spalat. *Vir doctissimus & pacis Ecclesiasticæ studiosissimus. ibid. cap.5.* Andræus Fricius *vir eruditissimus, ut merito de eo* Cassander *& concordiæ ac moderationis amantissimus.* Pet. Baro Gallus *in Academia* Cantabrigensi, *professor quendam doctissimus & vir pacis Ecclesiasticæ amantissimus idem lib.3, c.* Rich. Thomsonus Anglus *multis literarum nominibus non immerito commendatus. Ibid. Librum* Thomsoni *ejusdem argumenti cum* Bertiano *de Sanctorum Apostasia laudat* Causabonus *ut viri doctissimi & sibi amicissimi. Ibid. Vidit hoc* Vorstius *quem licet in multis, præsertim de natura & attributis Dei, errasse non diffitear, in multis tamen aliis qui novit quid distent æra Lupinis multo rectius suis quos habuit Antagonistis & multis aliis protestantibus illum sensisse fateatur. Idem l.1 c.1 fidem justificantem amitti non posse dogma est quod protestantes alii docti & moderati reijciunt. Idem l.4. c.3. Legem impleri posse negari non potest neque debet, ut recte hactenus Remonstantes. Apol. cap.17.* (*k*) *Idem l.1.c.3. Hæc quidam damnant rigidi & pertinaces zelotæ imprimis* Lutherani *tanquam cum doctrina* Romanensium *coincidentia* Gerardus, Hymelius, *& alii, sed quid aliud (cordate lector) expectes ab istiusmodi qui non tam judicio quam insana contradicendi libidine ducuntur.* (*l*) *Vide* Jo. Gerardum *aliosque sed sæpius dictum hosce scriptores in plerisque controversiis magna judicii infirmitate laborare, ut ut in quibusdam paucis rectius aliis sapiant.* (*m*) Forbes. *de justif. l.2.c.4 Respondent hic rigidiores protestantes* Chamierus *& cæteri. Ibid. Ad rationes quas urgent vehementer* Romanenses, Paræus, Chamierus, *aliique nihil quicquam solidi respondent. Idem l.2.c.1.* Paræus *eam facit potissimam causam divortii inter Ecclesias sic hodie proh dolor! plerique controvertentium utriusque partis judicant, sic scribunt, vivimus enim addicti studiis, quis tamen veritatis quæ est secundum Deum, & unitatis Ecclesiasticæ magis quam rixarum & schismatum amans non aliter sentiat.* Forbes. *de Eucharis. l.1.c.2.* Jo. Juellus *vir quidem doctissimus sed* Petro Martyri *&* Tigurinis *in controversiis Sacramentariis nimis addictus. Idem de justific. l.4.c.4.* Davenantius *scriptor non indoctus sed plus satis rigidus. Idem l.3.c.3. In* Thomsoni *Diatribam emisit* Robertus Abbotus *nuper Episcopus* Sarisburiensis *animadversionem brevem, sed de ejus soliditate judicet Lector æquus, qualia enim sunt, obsecro quæ scribit in fine cap.22. quam asystata sunt vel saltem verborum ænigmata qui non videt, nihil videt, multa ejusmodi perplexissime & intricatissime ex* Abboti *libro hausta legere est in suffragio Theologorum, M.* Britanniæ. *Idem l.4.c.1. Vide lector qui rigidissimorum scriptorum dictis maxime delectaris viri ipso rigore fere rigidioris* Gul. Amesii *medullam, aliosque id genus plurimos quorum sententiis chartas has meas commaculari ægre patior.*

of

of the first sort in sundry things are to much Protestant, that *Spalato* himself and *Montague* must sometimes, be censured for complying with puritans. (*n*)

8. That these moderate men, whether they live in the Church of *Rome* or amongst protestants, are the only true and living members of Christ, That all others who condemne their opposites want true grace. (*o*)

8. *These alone who are of their judgement have ture grace.*

(*n*) Forbes. *de justific. l.1. c.5. Addit* Spalatensis *stare posse cum suis dictis fidem solam justificare ut rigidioribus protestantibus gratificetur, pium authoris studium partes conciliandi vehementer probo & laudo; sed conciliationes solidas & sibi consentientes semper adhiberi velim Idem l.2.c.5. Nota quædam patrum dicta perperam* à Spalatensi *intelligi de imputatione justitiæ Christi nobis per modum causæ formalis. Idem l.1.c.3.* Spalatensis *postquam ostendit variis rationibus* à Bellarmino *adductis & optime, ut inquit excogitat s gratiæ & fidei justificantis amissibilitatem; Ne adversum sentientes nimium offenderet, subjecit, sed admodum frigide, nec sibi, nec veritati satis consentaneæ oppositem opinionem modernorum multorum, habere sua fundamenta non contemnenda, proinde se non oppugnare. Idem l.2.c.5.* à Montacutius *libro quem emisit, Anno 1624. affirmavit justificationem peccatoris primario positam esse in remissione peccatorum, secundario in gratiæ infusione, Licet idem anno proxime sequenti propter puritanorum undique obstrepentium clamores, nescio quomodo refugerit ad distinctionem justificationis stricte & late acceptæ ut in hac sola nõ in illa sanctificationem includi sensisse se nunc asserat.*

(*o*) *Vvedderb. pag.* 18. These are Schismaticks that exclude all but themselves and such as are on their side, from hope and possibility of salvation. These only are of the Church, who have Christs cognizance Charity, only the moderate, peaceable, and charitable are true Christians, and *revera* of Christs sheepfold. The other though amongst us, yet are not of us.

CHAP.

Cap. 2. *Their moſt groſſe poperie in the Doctrines of Faith, Juſtification, Merit, fulfilling of the Law, election, perſeverance, certainty of ſalvation, and connex Heads.*

Biſhop *Forbes* his ordinary courſe through his whole booke, is ever to extenuate the difference in the moſt of the controverſies that comes by his hand, as if the matter were not much which of the ſides any peaceable minde did beleeve. And that all who make ſo much noyſe about theſe things, whether Papiſts or Proteſtants, are but rigid, paſſionate, uncharitable, and weak witted men. But no ſooner hath he brought his Schollar to a low eſtimation and contempt of the queſtion; then quickly it is his cuſtome to ſlide to the popiſh ſide, and paſſionately to oppugne the Proteſtant tenet as falſe, abſurd, and contrary both to Scriptures, and Fathers. This may be ſhowne in a number of particulars.

After hee hath declared ſundrie of our queſtions about the nature of faith to bee Logomachies, he tells us downe right.

1. That ſaving and juſtifying faith differeth not from a temporarie belief (from which there is frequently a finall and totall apoſtaſie) in nature, eſſence, or ſpece, but onely in the accident of duration: That the Divines who in this

(a) *Forbes, de juſtific. l. 1. c. 3.* Sed pertæſi logomachiarum quibus plærique utriuſque partis litigantium ſeſe veluti oblectant, de re ipſa dicamus.

tenet goe with the Papists and Arminians must be dignified with the stiles of moderation and learning. (*b*)

2 That justifying faith is nothing else but a meere assent of the mind to divine Truths: nothing else but that Catholike, Dogmatick, and Historicall faith. That no particular application comes within the nature of it: (*c*) That trust is no part of faith: That *Fiducia* belongs more to hope than faith: yea rather it belongs to other vertues, than either to faith or hope: (*d*) That this trust is a fruit and effect of faith, yet not necessary not inseparable (*e*): That the application of the promises: That the griping and laying hold upon grace and salvation belongs to works, and other vertues as truely as to faith (*f*).

(*b*) *Idem lib.* 1. *c* 1. Fides πίστις & vera est & non simulata, ejusdemque speciei cum fide justificante, quicquid quidam contra sentiunt: neque enim essentialem fidei distinctionem constituunt constantia vel inconstantia credendi, cum ad essentiam rei non faciat duratio: distinctionem hanc non nisi ii probant Protestantes qui fidem veram & justificantem amitti non posse contendunt, quod dogma alii Protestantes docti & moderati rejiciunt. (*c*) *Idem de justif. l.* 1. *c.* 1. Fides justificans, distinctè & theologicè loquendo, nihil aliud est quam assensus firmus & certus à Spiritu Sancto per verbum productus, quo omnia à Deo in Scripturis revelata, & præsertim de mysterio redemptionis & salutis nostræ per Christum factæ verissima esse credimus, propter authoritatem Dei revelantis. Proinde in se & essentia sua spectata nihil aliud est quam fides Catholica, quæ & ipsa proculdubio hominem justificat, si cætera omnia ad justificationem necessaria ei adsint. *Cap.* 5. Per fidem veram & justificantem nihil aliud intelligi debet, proprie & distinctè loquendo, quam fides dogmatica. (*d*) *Idem de justif. l.* 1. *c.* 2. Fides justificans non est fiducia, quæ d multi Protestantes contendunt, hæc fiducia non est fidei forma, sed quoddam effectum, & non fidei solum, sed aliarum virtutum fidem concomitantium: fides in intellectu, fiducia in voluntate sita est. Distinctionem fidei & fiduciæ præter multa Scripturæ loca, Patres probant, quibus à contra sentientibus nihil præter mera χαρτώματα reponitur. Credere proprie loquendo nihil aliud est, quam ei quod dicitur assentire, illudque pro vero habere. Hactenus enim demonstratum fiduciam nullam partem fidei esse, ut neque propriè spes est: spes enim futuri est, fiducia præsentis, magis namen ad spei naturam accedit quam fidei. (*e*) *Ferb. de justif. l.* 1. *c* 2. Non est fidei justificantis forma, sed quoddam effectum: neque etiam est inseparabile & necessarium effectum. (*f*) *Ib. c* 3. Meminerint etiam Protestantes verbum, atque etiã verbo significatam actionem accipiendi vel apprehendendi non nimis superstitiosè soli fidei tribuendum esse; Nam etiam bonis operibus salutem accipere seu apprehendere in Scriptura dicimur. *c.* 5. *Andreas Fricius*, vir eruditissimus & concordiæ ac moderationis amantissimus, de hac controversiã agens rectissimè sic scribit: fidei justificationẽ

3. That

3. That the object of faith is no way a mans owne salvation, nor his owne peace or justification. That these things cannot be knowne by the certainty of faith, without an extraordinary revelation. That the ordinary certainty which the most gracious men can have that they are in the state of grace or can be saved, is not a divine perswasion, but an humane and morall one, arising in a great part from humane sence, which is never so certaine as the Word of God, the onely object of divine faith (*g*). No man can know that he is in the state of election without a divine revelation of his perseverance, which is granted to few (*b*): Many have a conditionall certainty,

ideò assignamus, quod illa apprehendamus & tendamus in misericordiam Dei. Cur non idem de spe & charitate loqui fas sit, quibus & ipsis amplectimur Deum nos sua bonitate justificantem? non tantùm igiturfidei, sed & spei & charitati, & aliis bonis operibus remissio peccatorum, accessus ad Deum, & alia bona offeruntur. Fides est instrumentum, seu organum recipiens justificationem, quid autem prohibet quo minus charitati idem tribuamus, dicamusque ut non propter fidem, ita nec propter charitatem, sed fide & charitate nos justificari? Remissio peccatorum & vita æterna ut fidei, ita bonis operibus frequenter tribuitur. Hæc & plura observatu dignissima legas apud Authorem, serio ex sensu pietatis cum veritate coniunctæ, & studio tollendæ dissensionis inter partes profecta. (*g*) *Ibid. l. 1. c. 2.* Hæc fiducia & fiducialis assensus, quo speciali quadam applicatione sigillatim quisque credit aut certo statuit sibi remissa esse peccata, non est fidei justificantis forma, sed quoddam effectum, neque id fidei solius, sed aliarum etiam virtutum, neque etiam est inseparabile & necessarium effectum. *Lib. 3 c 1.* Negant Romanenses, quia docent fideles non habere certitudinem fidei de sua justificatione inde sequi, lubere se fideles semper dubitare de sua cum Deo reconciliatione, ut rigidiores Protestantes illis impingunt, quia datur aliquod medium inter hæc extrema, scil. certitudo quædam moralis ex parte intellectus. Rectè Remonstrantes, inter dubitationem & divinam certitudinem humana certitudo media est, quæ et formidinem contrarii cum dubitatione, scil. conjunctam excludit, infallibilitatem tamen divinam non includit. *Ibid c. 2.* Illa summi gradus certitudo seu divinæ fidei πληροφορία ne importunè nimis urgeatur, nec ab omnibus fidelibus peremptorie exigatur, utinam illam moralem certitudinem assequi possent. Sententia cum plurimorum Protestantium tum nonnullorum Romanenium de certitudine fidei divinæ, ut liberè dicamus quod res est, minus tuta est: pugnat enim cum multis Scripturæ locis, cum plurimis Patrum dictis, pugnat cum recta ratione: minor enim syllogismi istius, Omnes verè credentes & resipiscentes peccatorum veniam & gratiam obtinere. Sed ego verè credo & resipisco, Ergo mihi certum est fide divina mea peccata sic remissa, nemini fidelium, quantamcunque evidentiæ certitudinem habere videatur, æquè certa esse potest quam Major quæ ipsissimum Dei verbum est, pugnat cum communi fidelium sensu & experientia: ecquis enim fidelium ausit dicere sibi tam certo constare se esse in gratia quam quod Deus sit unus & trinus? (*b*) *Ibid. l. 1. c. 2.* Nemini fidelium quantamcunque evidentiæ certitudinem habere videatur

that they shall continue if they doe their duty: wee may be sure that God will never be wanting unto us, if wee bee not first wanting unto our selves: but no absolute promise of perseverance in grace is to be found in Scripture: yea, it were unfit that any such promise should bee extant there (*i*): further regenerating and justifying grace is in all baptized infants, from which many fall away totally and finally (*k*): The Elect themselves, who fall not finally doe often make a totall apostasie from grace, if you consider the acts of grace which alone are saving. As for the habits of faith and other vertues, which may remaine as a seed, when the elect by their crimes fall into the state of damnation, they cannot pro-

citrà revelationem specialem quæ non nisi paucissimis sapientissimo Dei consilio indulta est.

(*i*) *Ibid. lib.* 3 *c.* 3. Nihil certius quam certitudinem prædestinationis ad gloriam seu electionis sine certitudine finalis perseverantiæ haberi non posse ab homine verè fideli: cum autem hæc absoluta certitudo nec habeatur, nec haberi possit absque speciali revelatione, certè necessario inde efficitur, neque illius certitudinem absolutam & fidei haberi posse. Quid clarius illis *B. Augustini* verbis? Quis ex multitudine fidelium, quamdiu in hac mortalitate vivitur, præsumat se in numero prædestinatorum, quia id occultari in hoc loco opus est, ubi cavenda est elatio. Et *Bernard* Quis potest dicere ego de electis sum? certitudinem, inquit, non habemus sed spei fiducia consolatur, ne dubitationis anxietate penitus cruciemur: quales sumus id nosse possumus saltem ex parte; quales autem futuri sumus, id nosse penitus impossibile est. Quæ ad hæc à contra-sentientibus responderi solent, nimis frivola sunt, & à patrum mente nimis aliena, imo plane contraria. Audeo provocare ad judicium cuiuslibet lectoris in quo vel mica est iudicii liberi & non affectu mancipati. *Ibid.* De finali fidelium perseverantia, plurimi etiam doctissimi Protestantium contra gregales suos sic statuunt. Quod vere fideles, si cum pia solicitudine pergant salutem operari, de continuo gratiæ divinæ auxilio, & ex eodem de sua finali in fide & gratia perseverantia certi esse possint & debeant nisi ipsi sibi desint, ac penes Deum non staturum quo minus perseverent: sed absolutam certitudinem fidelibus, se in officio in posterum non defuturos, sed in fide viva semper perseveraturos, uspiam in Scripturis esse promissum negant, imo nec necessarium nec utile fuisse ut promitteretur, quin imo ut non promitteretur utilissimum esse affirmant. Hanc sententiam tuentur Lutherani omnes, & qui in fœderato Belgio Remonstrantes vocantur, aliique doctissimi Protestantes: *All this himselfe also doth maintaine.* (*k*) *Ibid. lib.* 3. *cap.* 3. Existimant fidem iustificantem & gratiam regenerantem non esse electorum propriam, sed aliis etiam multis vocatis, imo omnibus infantibus baptizatis non κατὰ δόκησιν, nec solum Sacramento tenus ut diversa sentientes respondent, sed revera contingere, qui tamen à fide iustificante excidere possunt imo non raro excidere solent cum totaliter tum finaliter.

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fit, for they are neither saving nor justifying (*l*). Concerning his particular judgement about election and reprobation he hath no occasion to declare it, onely hee avowes inpassing, that it matters little what we beleeve in these questions, whether we side with *Arminius* and the worst of papists, or with *Austine*, with the Synod of *Dort*, and the rest of the reformed. His moderation here is to permit the profession of either side if so it be with peace and charity (*m*). Hee tells us also that wee wrong the Church of *Rome* in saying it teacheth the doctrine of doubting; No more certainty either of present grace, or future salvation can be had than it doth teach: yea, some papists and most protestants doe teach men but too much certainty of salvation (*n*).

(*l*) *Ibid. lib.* 3. *c.* 3. Existimant etiam ipsos electos iustificatos in gravia crimina lapsos à fide viva & iustificante proprie ad tempus deficere. *Ibid.* Admittunt, qui in hac causa rigidiores sunt, non tantum electos, sed etiam multos reprobos, ad tempus verè credere & iustificari, postea tamen à sua fide & justitia, vel, si vis, à fidei & iustitiæ initiis, penitus & in perpetuum excidere, quod certe verissimum esse plurima Scripturæ & Patrum testimonia, multæ etiam rationes efficacissimæ evincunt, & quæ ad hæc responderi solent, inanes tantum sunt argumentorum elusiones & evasiones. In electis iustificatis profitentur doctiores totalem fidei defectum intelligere se tantum ratione actum salutarium qui è potentia seu habitu fidei emanant, potentiam enim hanc in electis haudquaquam omninò extingui, agnoscere se, sed otiosum & inefficacem pro præsenti, fidei aut charitatis nomine minime dignari, eo quod talis ad salutem & iustitiam consequendam non sufficiat. Quod aiunt contra sentientes effectum tantum iustificationis interveniente peccato suspendi ad tempus, statum tamen iustificationis non intercidi, nec id omninò frivolum est. Siquidem licet omnium peccatorum præcedentium veniam Deus peccatori pœnitenti indulserit, tamen si is in peccati gravioris & conscientiam vastantis reatum lapsus fuerit, nec dum actu resipuerit, omnis illa primo concessa remissio ad salutem nihil prorsus valet. Nam vel unum atrox peccatum ad hominem, nondum actu super eodem pœnitentem cœlis excludendum sufficit. (*m*) *Ibid l.* 3. *c.* 3. Qui electionem describunt vel a priori, id est, ab absoluto quodam Dei decreto, vel a posteriori, id est, a finali in fide & gratia perseverantia qua de re in Ecclesia dissi lentes semper fuere sententiæ, sed non hostiles & ab omni Christiana charitate alienæ, ut hodi', co tentiones & pugnæ. Hac moderatione adhibita lis hæc, quæ nunc tantum fervet & agitatur, si non plane tolli saltem minui facile potest. (*n*) Vide supra ad literam *g*.

4. How ever he professeth that the question anent the formall cause of iustification in the o-

pinion both of Papists and protestants, is of very great consequence; yet he pronounces, very Dictator-like, that the difference is onely Metaphysicall, Notionall, and about words (*o*) Neither content thus to have slighted the question, hee comes up in the end to embrace the Tridentine Doctrine to a haire, avowing that the protestant Thesis: *Fides sola justificat* is false, both against Scriptures and Fathers (*p*): for he makes justification to consist essentially of two parts, remission of sins, and sanctification by inherent righteous-

(*o*) *Ibid. lib.* 2. *c.* 1. Quæstionem de causa formali justificationis *Bellarminus* dicit magnam, *Pavem* eam facit potissimam causam dissidii inter Ecclesias, quis tamen unitatis ecclesiasticæ magis quam rixarum amans non aliter sentiat? An justificationis causa formalis posita sit in remissione peccatorum sola, an vero etiam in imputatione justitiæ Christi, aut an etiam in interna renovatione & sanctificatione dissidia videri possunt fermè Metaphysica, inquit *Stapletonus*, haud absimilia disputationi Logicorum in quo ponenda sit ratio essentialis quantitatis, an in mensura? an in divisibilitate? aut an in extentione partium? *Ibid. cap.* 4. Sanctificationem Protestantes confitentur cum justificatione perpetuo conjunctam, eam tamen esse justificationis partem aliquam, aut ad formam essentialem pertinere communiter non admittunt. Dissentio hæc licet magni momenti, imo maximi videatur dissidentibus, præcipuè rigidioribus Protestantibus, omnibus tamen diligenter & absque præjudicio expensis, forte magis notionalis & verbalis esse comperietur, quam realis. Imo sententiam rigidiorum Protestantium, nec Scripturis, nec Patribus, nec rationi satis esse consentaneam. (*p*) *Ibid. l.* 1. *c.* 5. Cum nusquam in sacris literis disertè dicatur nos sola fide justificari, neque Patres tanquam in eadem sententia particulâ (sola) usurparunt, sicut nunc à plerisque Protestantibus usurpatur, quicquid contra hi sentiant. Cum explicationes & conciliationes nuperæ excogitatæ inanes sint prorsus, cumque tandem viri quidam doctissimi & harum & illarum Partium litem hanc minime necessariam esse existimarunt; atque etiamnum existimant: Nos solius veritatis & unitatis in Ecclesia studio inducti illis accedentes censemus de illa non amplius pertinaciter altercandum, & proinde omnium rigidiorum Protestantium sententiam & à veritate, & à charitate Christiana alienam esse, qui assertionem de sola fide non justificante communiter à Romanensibus defensam citra opinionem meriti, etiam impropriè dicti, vel fidei ipsius, vel aliorum actuum cum fide ad justificationem concurrentium, non solum cum ipsa Scriptura & piis Patribus è diametro pugnare contendunt, sed etiam præter alia innumera justam Protestantibus a Romana Ecclesia secedendi causam præbuisse. *Ib. c.* 4. Per vocem (sola) Patres nunquam omnia simpliciter gratiæ & fidei opera à causa justificationis, & salutis excludere voluerunt; sed tantum opera naturæ & legis, &c. Multi insignes Protestantes de particula (sola) in propositione (fides sola justificat) præsertim cum in Scriptura non inveniatur ἁπλῶς, non esse pertinacius contendendum censuerunt; imo potuisse totaliter omitti pacis causa. *Petrus Baro* manifestè demonstrat non fide solâ propriè sic dictâ, sed etiam spe, dilectione, & resipiscentiâ nos justificari.

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nes(q): and teacheth that the very first part thereof, the removing of our sins, is produced by way of efficient disposition, by our faith, repentance, feare, and other acts inherent in us, which the assisting spirit of God helpes our free will to doe before we be regenerate (r): Also that after our regeneration, the true, proper, efficient, immediate, and formall cause of our justification is alone the works of our faith, our repentance, receiving of the Sacraments, confession of our sins to men, deeds of charity, &c. (s) And that this our

(q) *Ibid. lib. 2. c. 4.* Si ad iustificationis impii formalem rationem non pertinet iustifactio, ut ita loquar, tum in peccatoris iustificatione non tollitur peccati macula: multis rationibus, ex Scriptura & Patribus depromptis probari potest sanctificationem etiam & non solum remissionem peccatorum ad iustificationem pertinere, quas urgent vehementer Romanenses; nec ad illas *Paræus*, *Chamierus*, aliique quicquam solidi respondent. *Cap.* 5. Hanc fuisse communem Patrum, tum Græcorum, tum Latinorum sententiam ex plurimis illorum dictis, *Augustini* præsertim, nemini in Patrum scriptis versato non constare potest. (r) *Ibid. l. 1. c. 3.* Negant Protestantes quidam actus illos timoris, spei, pœnitentiæ, orationis, propositi suscipiendi Sacramenta, quibus Romanenses atque etiam saniores Protestantes, peccatores ad resipiscentiam saltem disponi affirmant, negant, inquam, illi actus hosce cum fide ad iustificationem ullo modo concurrere posse; sed rectius alii moderatiores ultro concedunt varios actus dispositorios & præparatorios per Spiritum sanctum assistentem, non per solos liberi arbitrii vires in nobis productas, ante iustificationem requiri, quanquam vim iustificandi eosdem habere plerique eorum negent. *Ibid.* Non tamen idcirco dispositorios hosce actus vim aliquam iustificandi habere negandum est cum plurimis Protestantibus, nisi plurimis & apertissimis Scripturæ locis vim apertam inferre velimus. (s) *Ibid. l. 1. c. 3.* Concedendum est eos actus esse causas ipsius iustificationis aliquo modo efficientes, non quidem per modum meriti, sed ex sola Dei benignitate, pœnitentiam non tantum ad iustificationem disponere, sed & medium esse consequendi remissionem peccatorum, ideoque rationem causæ aliquam habere probant varia Scripturæ loca, ubi docetur non tantum quibus & quales sunt quibus peccata remittuntur, ut frigide ea diversum sentientes quidam Protestantes exponunt; sed & quam ob causam, causam, inquam, suo modo & in suo genere, & sub qua conditione remittuntur. Inter alios Protestantes videatur *Vorstius*; nihil frequentius apud patres legas quam per pœnitentiam peccata deleri, ablui, purgari, & ut per medicinam abstergi. Idem etiam affirmant doctiores Protestantes, & quotquot contentioso hoc sæculo & pugnaci, pacis & concordiæ studiosi extiterunt. *Polanus* vi veritatis coactus remissionem peccatorum, resipiscentia, confessione, lachrymis, precibus ex fide profectis impetramus, sed non meremur: Utinam Protestantes omnes hanc sententiam a *Polano* se expressam profiterentur constanter. Nihil enim fere litis hac de re inter saniores utriusque partis interesset. Item *Pelicanus*; multæ sunt apud Christianos viæ consequendi remissionem peccatorum, baptysmus martyrum, eleemosyna, remissio in delinquentes contra nos, humilis confessio facta vel Deo, vel cum lachrymis & cordis amaritudine homini. Eadem legere est de efficacia pii fletus

inherent

& ieiunii in delendis peccatis noſtris per Dei miſericordiam. Hæc quidem damnant rigidi & pertinaces Zelotæ. Innumera ſunt Scripturæ loca quibus remiſſio peccatorum bonis operibus attribuitur, imo ſi quis non oſcitanter Scripturas legat, plura fere numerabit loca, quæ conditionem bonorum operum exigunt, ut veniam peccatorum & vitam æternam adipiſcamur, quam quæ conditionem fidei ſimpliciter ſic dictæ requirunt. (*t*) *Ibid. l.* 2. *c.* 4. Non quæritur, ut rigidiores Proteſtantes arbitrantur, quid ſit propter quod Deus peccatores iuſtificet & in gratiam recipiat. Nam ſi de cauſa meritoria quæratur, quæ proprie deſignatur voce (propter) libenter concedunt Romanenſes hanc eſſe ſolum Chriſti meritum, neque quicquam nobis inhærens: Quod ſi de cauſa formali, quæ proprie voce (per) deſignatur, 1. Quid illud ſit per quod homo iuſtificetur affirmant, Romanenſes iuſtificari hominem per iuſtitiam ſibi a Deo propter Chriſti merita donatam, & non per ipſum Chriſti meritum forinſecus imputatum quæ contra pro *Chemnitio* reſpondentur a *Gerhardo* & *Paræo* ſolida non ſunt, nec ſtatum quæſtionis recte propoſitum attingunt. (*u*) *Ibid. l.* 2. *c.* 3. Rectius nonnulli alii Proteſtantes & communiter Romanenſes iuſtitiam ſeu obedientiam Chriſti nobis imputatam, non cauſam formalem, ſed meritoriam tantum & impulſivam, quam προκαταρκτικὴν vocant, iuſtificationis noſtræ ſtatuunt: Juſtitia enim Chriſti nos iuſtificari, & ut cauſa formali, & ut meritoria dici non poteſt, cum cauſa formalis interna, efficiens vero tantum externa ſit. Cum Chriſtus iuſtitia noſtra dicitur, intelligendum, non, ut *Lancelotus Andreæ* & cæteri omnes Proteſtantes, proprie, ſed in ſenſu cauſali & improprie, quia ſcilicet Chriſti merito iuſtitiam proprie dictam a Deo accipimus. (*x*) *Ibid.* Nulla neceſſaria ratio imputationis iuſtitiæ Chriſti afferri poteſt, ita ut præter remiſſionem peccatorum & iuſtitiam inhærentem, quæ utraque effecta ſunt ſatisfactionis & meriti Chriſti nobis imputati, haudquaquam opus ſit ad formalem iuſtificationis rationem conſtituendam nova illa imputatione iuſtitiæ Chriſti, imo ſi per iuſtitiam Chriſti nobis imputatam iuſti haberemur & eſſemus, proinde ac ſi propria ſit & intrinſece ac formalis iuſtitia; Hæc incommoda ſequi viderentur, 1. ut urgent Romanenſes, Non minus iuſti cenſeri deberemus quam ipſe Chriſtus. 2. Omnes qui iuſtificantur æque iuſtificarentur; Denique ſequeretur adeo inſtos eſſe in hoc ſæculo ac in futuro. A vero alienum eſt quod hic & alibi paſſim ab illis affirmatur Chriſtum vere & realiter per imputationem peccatorem coram Deo habitum fuiſſe: ſuſcepit quidem Chriſtus in ſe debitum ſolvendæ pœnæ noſtris peccatis debitæ, peccata tamen noſtra eorumque reatum proprie in ſe non ſuſcepit; Longe enim aliud eſt peccatum & debitum ſolvendæ pœnæ.

inherent righteouſnes, whereby we are immediately juſtified, whereby our ſins are formally purged away, may be called Chriſts righteouſneſſe onely, becauſe God puts it in us for the ſake of Chriſts ſatisfaction. (*t*) Chriſt is our righteouſneſſe not properly, his merit cannot be the immediate and formall cauſe of juſtification, but only the externall and procatarctick efficient. (*u*) That it were many ways abſurd to ſay, that *Chriſts* righteouſneſſe were imputed unto us, or that our ſins were imputed unto him. (*x*)

5. That

5. That the best way to conciliate St. *Paul* excluding works from our justification, and Saint *James* including workes therein, is to take St. *Pauls* workes for these of the Ceremoniall Law; also for these of nature, and of the Morall Law wrought before faith, and considered in themselves without grace: But St. *James* of the workes of grace flowing from faith. (y)

6. That faith doth justifie us not improperly by way of metonymie, as standing for Christs righteousnesse applyed unto us by the hand of faith; but properly as it is a work of grace in us, and a beginning of all other inherent graces, which flow from it as a fountaine. (z)

(y) *Ibid. lib.4. c.6.* Nulla alia solida *Iacobi* verba explicandi & cum *Paulo* conciliandi ratio relinquitur, quam hæc sæpius exposita *Paulum* sc. in negotio justificationis excludere tantum opera quæ fidem præcedunt, & ex sola legis cognitione profluunt, *Iacobum* vero loqui de operibus fidem consequentibus & ex illa natis atque ab ea directis. *Ibid l.1. c.4.* Opera quæ a negotio salutis & justificationis excluduntur, Rom 4 Gal.2. & alibi sunt legis naturæ & Mosaicæ non tantum ceremonialis, sed etiam moralis à Gentibus & Iudæis ante fidem vel gratiam Christi ex solis liberi arbitrii viribus facta quæ operantes sibi imputabant & non gratiæ Christi: Non autem opera ex fide & speciali gratiæ auxilio facta. Apostolus suam justitiã quæ ex Lege est, id est, Legalem & Iudaicam, quam ante conversionem ad fidem Christi pro justitia habuit, præ illa quæ est ex fide Christi pro detrimento habet. De omnibus vero suis tam ante quam post factis operibus loqui ibi Apostolum & omnia omnino pro damno & stercoribus habere error est crassus quorundam Protestantium: quod affirmant multi protestantes negare Apostolum simpliciter *Abrahamum* ex operibus etiam fidei justificatum esse, falsum est; sic enim B. *Paulo* contradiceret *Iacobus* disertissime contrarium asserens. Ineptas horum locorum in specie pugnantium conciliationes nihil moror. (z) *Ibid. l 1. c.4.* Nec possunt omnia omnino opera à causis justificationis excludi nisi excludatur fides ipsa, quam esse opus quoddam nostrum, id est, auxilio gratiæ à nobis præstitum quis neget? Errant illi Protestantes qui fidem non proprie sed correlative & metonymice accipi volunt cum illa justificari dicimur, scil. pro justitia Christi & remissione peccatorum fide apprehensis, certe Scripturam non interpretantur sed torquent, & vim fidei frigidissime exponunt illi qui sic sentiunt. Errant etiam illi qui fidem a negotio justificationis excludunt ut est opus, nam fidei actione non habitu justitiam apprehendimus, proinde fides in negotio justificationis accipienda est, ut actio & operatio.

7. That justification is rightly distinguished, *in primam & secundam*: The first consisting of the remission of sinnes, and inherent righteousnesse:

The second of the continuance and progresse of both these two. (a)

8. That inherent righteousnesse in the godly is often so perfect as it fulfilleth the Law, so far as God requireth the Law under the Gospell to be fulfilled; for God in the Covenant of grace commandeth nothing impossible (b): Sundry of our workes performed in that measure of grace we get from God are perfect without the spot of sinne (c)

9. The question of merit is but a Logomachie (d): The Councell of Trents act about

(a) *Ibid. l. 4. c. 6.* Perperam à Protestantibus rigidioribus rejicitur distinctio usitatissima justificationis in primam & secundam, nam præter primam quæ in omnium peccatorum præcedentium remissione & gratiæ sanctificationis donatione posita est, necesario etiam admittenda & agnoscenda est justificatio secunda quæ consistit, in progressu augmento & complemento pro statu viz. justitiæ primum donatæ, & in remissione illorum delictorum in quæ justi quotidie incidunt, de hac loquitur Scriptura qui justus est justificetur adhuc: de Patrum sententia quis hic dubitet? nimis igitur absurda est rigidiorum Protestantium sententia, qui non tantum cum cæteris rigidis Protestantibus a justificationis formali ratione manentem in nobis justitiæ habitum, & emanantem ex ea operum justitiam excludunt, &c. Justificatio certe actus est continuus, quum sit & doret, quamdiu fidei vitæ actus durent, interrumpitur, vero semper & toties quoties illi cessant Christianæ pietatis officio ita postulante. (b) *Ibid. l. 4. c. 3.* Legem consideratam non in rigore, sed καὶ ἐπίτασιν, seu pro modulo & viribus quas in hac vita habemus, & quoad precationis graduni quem Deus fœdere Evangelico a nobis præcise requirit, ut promissæ remissionis peccatorum & vitæ æternæ participes fiamus impleri posse negari non potest, neque debet ut recte Remonstrantes Apol. c. 17. de Patrum sententia dubitari non potest, qui Deum justum & bonum simpliciter nobis impossibilia præcepisse sub pœna damnationis æternæ simpliciter negant. (c) *Ibid l. 4. c. 5.* Cum Deus suaviter & benigne nobiscum agere velit, nec quicquam fœdere Evangelico exigat quod vires gratiæ collatas omnino excedat, certe minus plus rigidi & hyperbolici sunt Protestantes illi qui præstantissima etiam justorum opera peccato inquinata & æterna morte digna ex se quanquam per gratiam Christi facta esse contendunt. In multis, inquit *Iacobus*, offendimus omnes, non dixit in omnibus. Omitto alia innumera ad quæ contra sentientes nihil reponunt præter inania effugia. Opera quæ hic a renatis fiunt ea fidei & charitatis mensura quæ fœdere gratiæ præscribitur & nobis possibilia est, & in qua Deus gratiose acquiescit, a peccati macula & reatu omnino immunes sunt. (d) *Ibid l. 5. c. 4.* Tota hæc disputatio de meritis multis Theologis moderatis logomachia tantum videtur. Dissidium, inquit *Spalatensis*, in verbis est, ubi de meritis certant partes. *Idem l. 4. c. 1.* Conclusionem illam quam ponit *Bellarminus* in fine cap. 9. necessaria esse ad salutem bona opera non solum ratione præsentiæ, sed etiam ratione alicujus efficientiæ, & non minus opera ad salutem quam fidem suo modo referri, admittant plurimi & doctissimi Protestantes, & disputationem hanc inter partes plane inanem & inutilem, imo esse meram logomachiam nos existimamus.

merit

merit may be ſubſcribed: for it ſpeaks about merit abſolutely, without expreſſing any proper merit of condignity: That good works merit ſalvation needs not be denyed: neither alſo that in good workes there is an improper merit of condignity; that is, a true and proper efficiency in obtaining ſalvation: for good works are not only the way to the kingdome, but alſo the true and proper efficient cauſes in their owne kinde, for which we obtaine the kingdome. In reſpect of this efficiency, and not only neceſſity of preſence, the Fathers in an harmeleſſe ſence call good workes commonly merits (*e*). Theſe of the papiſts who doe vaunt moſt of their merits, and preſſe furtheſt Juſtification by workes, may well obſcure, but doe not evert, as did the *Galatians*, the vertue of Chriſts merits. (*f*)

(*e*) *Ibid. lib.* 5. *c.* 4. Quibuſdam Proteſtantibus & aliis viris moderatis & pacis amantibus non omnino improbatur ſententia Romanenſium, qui meritum de condigno propriè ſumptum ſimpliciter rejicientes admittunt tamen in bonis juſtorum operibus meritum aliquod, ſed impropriè dictum, congruiſſe. Sed non ut Scholaſtici meritum illud exponunt. *Ibid. In Concil. Trident.* Abſq; omni mentione meriti, vel de congruo, vel de condigno hoc tantum dicitur, ſi quis dixerit hominis juſtificati opera bona vere non mereri vitam æternam, Anathema ſit. Sctl. Patres hi non ignari acerrimarum contentionum quæ in ſcholis agitantur de merito condigni illiuſque ratione & fundamento, more ſuo, ut de pluribus aliis, generaliter tantum & ambiguè loqui tutum & commodum eſſe cenſuerunt. *Ibid.* Sufficiat hic dicere eſſe meritum aliquod, & dignitatem aliquam operum noſtrorum, quæ tota à dignatione divina pendeat, ſed à merito de condigno propriè & exactè dicto aſſerendo abſtineatur. *Ibid. cap.* 2. Cum Deus nec promiſerit dare, nec juxta promiſſũ reddit vitam niſi bene operantibus, neceſſe eſt in conſiderationem aliquam veniant in rei promiſſæ redditione, bona opera juxta conditionem requiſitam præſtita & rationem aliquam habeant cauſæ ſuo modo efficientis, & ut Patres loquuntur merentis, id eſt, impetrantis, præſertim quum id quod redditur toties in Scripturis mercedis nomine inſigniatur. *Ibid l.* 4. *c.* 1. Hi ſunt qui venerunt ex magna tribulatione, διὰ τοῦτο ſunt ante thronum Dei. Hæc verba clariſſime demonſtrant bona opera ad ſalutem relationem habere non ordinis tantum, ut frigide cum aliis reſpondet *Pareus*, qualem habet medium ac finem, Antecedens ad Conſequens, Conditio ſine qua non ad effectum, ſed relationem etiam cauſalem, qualis eſt relatio cauſæ ſuo loco & modo efficientis. Eadem ſemper fuit ſententia Patrum quorum pleroſque etiam vocabulo meriti ad hanc efficientiam ſignificandam uſos conſtat, non tamen eo ſenſu quo hodie à multis Romanenſibus uſurpatur, quod autem ex *Bernardo* objicitur, bona opera eſſe viam regni, non cauſam regnandi; Næ illud valdè debile eſt, nam negat *Bernardus* tantum bona opera eſſe cauſam proprie, & ex condigno meritoriam cœleſtis regni. (*f*) *Ibid. l.* 11. *c.* 4. Romanenſium plurimi ſua nimia meritorum jactantia, quanquam ex Chriſti gratia provenientium, multum Chriſti gratiam obſcurant, quanquam non omninò evertant, quod faciebant illi quibuſcum Apoſtolo res fuit. Gal. 2.

CAP. 3. *Their faith in the heads of Transubstantiation, halfe Communion, adoration of the Bread, sacrifice of the Masse, prayer for the Dead, and Purgatorie.*

IN the Sacrament of the Lords Supper consider their Doctrine: Bishop *Forbes* in his booke of the Eucharist, concerning the presence of Christs body in the Sacrament teacheth:

1, That the Doctrine of *Calvine* and his fellowes in this head is very uncertaine, doubtsome, and slipperie. (*a*)

2. That the reall and substantiall presence of Christs body in the Sacrament is out of question most firmly [illegible]eved by both sides. (*b*)

3. That Christs body in the Sacrament is received not only by our spirit, by our faith, by our understanding, but also with our very body: that it enters into us, & is received in some sence corporally, both in regard of the object, *Christs* body being received; and in regard of the subject, our body being the receiver (*c*). Yet the way of receiving is spirituall because miraculous, above the capacity of our spirit and faith, to be left unto the omniscience of God to be understood, and

(*a*) *Forbes. de Eucharist. l. 1. c. 1. paragr. 4.* Cum bona *Calvini* venia dictum esto, *Calvini* sententia, & doctrina hac de re incerta maxime, dubia, atque lubrica multis viris doctissimis semper visa est. Et abundè id à pluribus cum Romanensibus tum Lutheranis Theologis est demonstratum.

(*b*) *Ibid. paragr. 7.* Tutissima & rectissima videtur illorum Protestantium & aliorum sententia, qui corpus & sanguinem vere, & realiter, & substantialiter in Eucharistia adesse, & sumi existiman[illegible], imo firmissime credunt, sed modo humano ingenio incomprehensibili ac multo magis inenarrabili, soli Deo noto, & in Scripturis non revelato. (*c*) *Ibid. par. 2.* Qui digne hæc mysteria sumit, ille vere & realiter corpus & sanguinem Christi in se, sed modo spirituali miraculoso & imperceptibili, sumit. *Ibid. parag. 24.* Neque etiam Protestantes illi mentem Spiritus sancti in Scripturis & patrum assequuti sunt qui illud spiritualiter recipere intelligunt solo intellectu & pura fide recipere Christi corpus, sic enim (ut *Spalatensis* verbis utar de Repub. l 5 c.6. in appendice ad *Cyrillum Alex.*) Nihil differret Sacramenti receptio à fide incarnationis, adde etiam mortis & passionis, differt tamen plurimum in effectu, quia per fidem incarnationis assequimur & corporis immortalitatem & animæ salutem, in Eucharistia vero idem assequimur: Sed in modo operandi, præter fidem qua per solum intellectum unimur carni Christi quæ est objectum nostræ fidei, ponimus conjunctionem quandam spiritualem veræ & realis carnis Christi

his

his omnipotent power to be wrought. (*d*)

4. That Transubstantiation is no heresie, (*e*) but an error of very meane quality (*f*). That it is not so great an errour as Consubstantiation (*g*). That since many of our Divines esteeme Transubstantiation, yea and Ubiquitie also to bee er-

cum anima & corpore etiam nostro, quam melius vocare non possumus quam Sacramentalem, quod ait *Cyrillus* nos corpori Christi corporaliter uniri significat certe, ubi de Eucharistia est sermo nos corpore ipso nostro recipere verum Christi corpus, non sola & pura fide per intellectum solum, quasi Christus nobis unitetur tanquam objectum nostræ potentiæ intellectivæ, sed vere & proprie etiam corpore ipsum Christi corpus recipimus, non tamen per os & trajectionem in stomachum, sed modo nobis ignoto & penitus miraculoso, quo in comestione ipsa & concoctione panis, & vini verum Christi corpus nostro etiam corpori communicetur, sed quomodo in particulari id fiat, ne fidei quidem nostræ esse revelatum. Itaque nos Christi corpori corporaliter in Eucharistiæ sumptione uniri, potest habere duplicem sensum, alter est, Corpus ipsum Christi materiale per os nostrum in stomachum trajici: alter vero, Nos corpore etiam nostro & non solo intellectu ac spiritu si digne accedamus verum Christi corpus recipere non per os & stomachum, sed alia viâ soli Deo notâ, quam ideo spiritualem vocamus. Primum illud corporaliter non est admittendum, quia jam non esset modus occultus & soli Deo notus, alterum vero corporaliter omnino est in *Cyrillo* admittendum, quod & objective & subjective intelligitur ita, ut corpus Christi sit receptionis objectum, & corpus nostrum huiusmodi receptionis subiectum, non solum spiritus aut intellectus, ita ut corpus Christi sit in nobis non solum obiective, sed etiam subiective, modo tamen spirituali divino & ineffabili. *He cleares this more cap. 4. parag. 7. from a passage of his much commended* Barnesius *in those words*. De Transubstantiatione non est litigandum cum iis qui admittunt realem corporis Christi præsentiam in Sacramento, ita ut Christi corpus cum pane intret in os, & manducetur non solum spiritualiter fide cordis, sed etiam sacramentaliter fide oris, iuxta illud *Augustini*, Qui ait, nos in Eucharistia, esum fideli corde & ore suscipere. (*d*) *Ibid. lib. 1. c. 1. par. 24.* Modum fatemur cum Patribus esse ineffabilem, inexplicabilem, inexquisitum, ut *Cyrillus* vocat, hoc est non inquirendum, non indagandum, sed sola fide credendum, imo vero nec fidei nostræ esse revelatum quomodo in particulari id fiat. (*e*) *Ibid. lib. 1. cap 4. in titulo*, Ostenditur nec Transubstantiationem, nec Consubstantiationem hæresis esse. *Paragr. 5. Hookerus* licet & Transubstantiationem & Consubstantiationem improbet, pro opinionibus tamen superfluis habet. *And in* Spalato *his words*, Fateor neque Transubstantiationem, neque ubiquitatem hæresin ullam directe continere, ac propterea qui eas tenent & asserunt, non sunt tam quam hæretici à Catholicis reputandi. (*f*) *Ibid. paragr. 3. Lutherus* scribit in maiore confessione se hactenus docuisse & adhuc docere parum refert nec magni momenti quæstionem esse, Utrum quis panem in Eucharistia manere, sive non manere, sed Transubstantiari credat. Hæc ille cum *Paulo* pacatior esset, eius viri inconstantiam in aliis scriptis non excuso. (*g*) *Ibid. paragr. 5.* Longius consubstantiatorum quam transubstantiatorum sententiam à verbis Christi recedere, sive litera spectetur, sive sensus, Calvinistæ communiter affirmant.

rors, præter-fundamentall (*h*) which may bee well tolerated. And notwithſtanding whereof Communion in preaching, praying, and Sacraments may well be kept with the *Lutherans*, as brethren in Chriſt (*i*): Why ſhould not the like charity bee transferred to the Doctrine of Tranſubſtantiation (*k*) which *Luther* when hee was in a right and peaceable mood profeſſed to be a Tenet not to be ſtood upon, (*l*) for it is contrary to no Article of faith, (*m*) nor to any ground of nature: It imports no contradiction, nor any thing impoſſible (*n*). That dimenſions be penetrate; That one bodie be in mo places at once; That mo bodies ſhould bee in one place; That accidents ſhould bee without a ſub-

(*b*) *Ibid. paragr.* 5. *In* Paræus *his words*, Stipulas & ligna intelligit Apoſtolus dogmata non plane hæretica, impia, blaſphema non cum fundamento pugnantia, ſed erronea, vana, curioſa, qualia ſunt credere quod caro Chriſti ubique ſit, quod in pane ſit & oraliter manducetur, Non ſunt igitur hæc dogmata hæretica, & cum fundamento doctrinæ ſalutaris pugnantia. (*i*) *Ibid. paragr.* 5. Porro qui in uno tantum doctrinæ capite eoque fundamentum directe non concernente diſſentiunt, eos charitatem nequaquam abrumpere, ſed pacem colere omni modo convenit. *And from the Polonick Synod, reconciling Lutherans and Calviniſts, as they are called*, Illorum Eccleſias Chriſtiano amore proſequamur & Orthodoxos fateamur, extremumque vale dicamus, & altum ſilentium imponamus omnibus rixis, diſtractionibus, diſſidiis, adhæc recipimus perſuaſuros nos omnibus, atque invitaturos ad hunc Chriſtianum conſenſum amplectendum, alendum & obſignandum præcipue auditione verbi, frequentando tam huius quam alterius confeſſionis cœtus, & Sacramentorum uſu. (*k*) *Cap* 4. *paragr* 5. *In* Spalato *his words*, Credat qui vult panem tranſſubſtantiari in Chriſti corpus, & vinum in ſanguinem, credat qui vult corpus Chriſti ſua ubiquitate coniungi pani Euchariſtico, ego neutrum credo; Illi qui credunt ſuo tempore ſuæ credulitatis accipient confuſionem, Cum his ego in reliquo Catholicis communicare, & volo & debeo, non enim leui de cauſa faciendum eſt ſchiſma, ſed in eorum erroribus nolo communicare. (*l*) Vide *f.* (*m*) *Lib.* 1. *cap* 4. *par.* 6. *In* Spalato *his words*, Non tamen errores hi ſunt in fide, quia nulli fidei articulo ſunt contrarii. (*n*) *Lib.* 1. *cap* 2. *paragr.* 1. Nimis audacter & admodum periculoſe negant Proteſtantes multi Deum poſſe tranſſubſtantiare panem in corpus Chriſti, id quidem quod implicat contradictionem non poſſe fieri concedunt omnes: Sed quia in particulari nemine evidenter conſtat quæ ſit uniuſcuiuſque rei eſſentia, ac proinde quid implicet ac non implicet contradictionem, magnæ profecto temeritatis eſt Deo limites præſcribere. Placet nobis iudicium Theologorum Vitebergenſium qui aſſerunt Potentiam divinam tantam ut poſſit in Euchariſtia ſubſtantiam panis & vini in corpus & ſanguinem Chriſti commutare.

ject;

ject; all this is not onely possible, but hath actually beene oftentimes already, for the body of Christ in his birth, in his resurrection, in his ascention, and when he came to his Disciples *Januis clausis*, did penetrate the dimensions of other bodies, and was in the same place with them: The body of *Ambrose* was in two places at once; Light in the first three dayes before the Creation of the Sunne, was an accident without a subject. (o)

5. That many poynts of our faith are of greater difficulty to beleeve then Transubstanti-

(o). *He striveth to prove all this by divers authorities, at last he bringeth in* Casus *the Philoso-*

pher, Audiatur etiam si libet, benigne lector, *Joan. Casus Anglus in Comment. Physic. lib.* 8. Non, inquit nego quin divina potentia fieri possit ut unum numero corpus in locis pluribus simul existat, cum constat virtute divina corporum penetrationem posse fieri, quod manifeste probat, duo corpora posse esse in eodem loco: quare a pari, non minus possibile per eandem virtutem unum corpus in locis pluribus contineri. De priori parte nemo Christianorum dubitat qui credit Christum illæso virginis utero natum, clauso sepulchro resurrexisse, ad Discipulos obseratis foribus intrasse, & ascendentem ad patrem cœlum penetrasse. De alterâ vero parte quis litigare debet, si placeat Divinæ Majestati potentem virtutis manum Petro porrigere, ut supra aquas inambulet, & divo *Ambrosio* ut eodem instanti Divinis rebus Mediolani assistere, & Turonibu exequiis divi *Martini* episcopi interesse dicatur, si *Antonino* viro fide digno, hæc narranti credamus. Neque est quod hinc concludas contradictionem in Deo, quæ enim potest esse in infinito contradictio? si rationem ergo non videas, ne statim exclames ut soles, hæc fabula est, fieri non potest: imo sine contradictione Deus efficere potest ut unum idemque numero corpus in duobus simul subsistat locis, aut duo in uno: Qui enim omnia ex nihilo finxit, efficere potest ut corpus clauso sepulchro, non per angelos, ut ais, remoto lapide, surgat; & clauso ostio, non cedente ut somnias, ad Discipulos intraret. Hæc ille quem cum opere laudant mirifice plurimi tum Theologi, tum Medici, & Philosophi Oxonienses, ut videre est in operis initio. Viri moderationem commendo: sæpe etiam est olitor verba opportuna loquutus. *Ibid. paragr.* 11. Accidentia per divinam omnipotentiam extra omne subjectum posse existere putavit *David Gorlæus* Ultrajectinus in suis Exercit. Physicis, quin & extitisse ait, videri deduci ex historia creationis, nam prima lux in nullo erat subjecto.

ation:

ation (*p*): That it is againſt charity; yea, againſt verity to call Papiſts Capernaitick eaters of Chriſts fleſh (*q*): That not onely the Latine Church, but alſo the Greek, for many ages, hath believed Tranſubſtantiation: That it is raſhneſſe in *Chemnitius* and *Morton* to deny this; (*r*) Yea *Cyril*, Patriarch the other yeare of *Conſtantinople*, perſecuted by the papiſts even unto death for his Orthodox Doctrine, oppoſite to Tranſubſtantiation, is railed upon by our men in the words of a Jeſuite one *Arcudius*. (*ſ*)

6. Doctor *Forbes* profeſſeth his admiration: That *Morton*, or any Engliſh Biſhop ſhould count Tranſubſtantiation an intollerable difference, hindring reconciliation, it being but

(*p*) *bid. parag.* 14. Certe haud pauca firmiter credimus omnes, quæ ſi ratio humana conſulatur, non minus impoſſibilia eſſe, & contradictionem manifeſtam implicare videntur quam ipſa Tranſubſtantiatio.

(*q*) *Lib.* 1. *cap.* 4. *parag. ult.* Ob hanc ſententiam de orali indignorum manducatione corporis Chriſti ſobrie & modeſte defenſam, quod a pleriſque cum Lutheranis tum Romanenſibus fit, nolim illos infamari ut Capernaïtas carnivoros, αἱματοφάγους; Hæc enim convitia, ut nihil veri in ſe habent, ita ab omni Chriſtiana charitate aliena ſunt, ac proinde ab illis abſtinendum eſt, ſi Deum, ſi veritatem & unitatem Eccleſiæ amamus. (*r*) *Ibid. cap.* 4. *par.* 2. Certum eſt recentiores Græcos a Tranſubſtantiationis opinione non fuiſſe, nec etiamnum eſſe omnino alienos, hoſce autem omnes pietatis Chriſtianæ cultores, hæreſeos aut erroris exitialis damnare, magnæ profecto temeritatis eſt & audaciæ. *Ibid.* Dicti omnes Græci in ſuis opuſculis Tranſubſtantiationem confitentur, & in Concilio Florentino non fuit quæſtio inter Græcos & Latinos, ut *Chemnitius* aliique multi Proteſtantes affirmant, An panis ſubſtantialiter in Chriſti corpus mutaretur, ſed quibuſnam verbis illa ineffabilis mutatio fieret. *Ibid* Non poſſum non mirari quomodo *Thomas Mortonus* neget *Hieronymo* Patriarchæ Tranſubſtantiationem creditam fuiſſe. Ante paucos annos cum hac de re ego cum Epiſcopo Dyrrachienſi, viro certe non indocto, conferrem, Tranſubſtantiationem clariſſime confitebatur. (*ſ*) Vnde *Petrus Arcudius* in Præfatione operis ſui ad Poloniæ Regem, Non deſtiterunt, inquit, illi hæretici vexare infœlices Græcos, dum quendam *Cyrillum* pſeudo-Patriarcham Alexandrinum Calvinianæ furiæ alumnum, ſoluta Turcarum Imperatori pecunia, Græcis alterum Anti-Papam obtruſerunt, Is quamvis genere, nomine, habituque ſit Græcus, alterius tamen gentis nefaria dogmata toto pectore hauſit.

a queſtion

a queſtion rather modall then reall. (t)

Anent communicating in one kinde, He profeſſeth many caſes, wherein it is lawfull to uſe the Bread alone without the Cup, (u) and that the Church of *Rome* is in no caſe to be condemned for depriving the people of the Cup in their moſt ſolemne Communions. (x)

Concerning the Conſecration, he telleth us, That the conſecratory words muſt not be directed to the people for their inſtruction (y) That if the words of the inſtitution be only explained and applyed to the preſent purpoſe, as the faſhion is in many Proteſtant Church, there is no Sacrament at all celebrate. Except the conſecratory and myſtick prayers, ſuch are uſed in the old Miſſalls, be uſed upon the elements, for incalling of the Spirit of God to employ his om-

(t) Ibid. parag. 2. *Non levis ſubit animũ meum admiratio, quando apud* Thomã Mortonum *Epiſcopum Eccleſiæ* Anglicanæ *legi, nemini Proteſtantium eam moderationem placere poſſe de diſcrepantibus ſuper modo præſentiæ corporis Chriſti in Sacramento ſententiis, ut ſectam* Romanam *vel tolerabilem vel reconciliabilem eſſe exiſtimet, præſertim cum quæſtio tantum ſic de modo, atque proinde tota controverſia hac de re inutilis & inanis ſit.*

(u) Lib. 2. c. 1. He ſheweth this by ſundry authorities eſpecially by *Cauſabone* in theſe words, *Speciales tantum caſus hic ſemper excipimus in quibus alteram ſpeciem ſufficere non admodum contentioſe negamus.* And in theſe words of Vorſtius, *Status quæſtionis eſt an ordinarie in cœtu fidelium, & ubi nullum eſt neceſſarium impedimentum utráque Sacramenti ſpecies omnibus communicantibus adminiſtranda ſit, ſpeciales tamen caſus hic ſemper excipimus in quibus alteram ſufficere poſſe non contenſioſe negamus.* Ibid. parag. 7. & 8. *Legatur integer ille tractatus* Caſſandri, *lectu enim dignißimus eſt, ubi docet, Quod aliquando in antiqua Eccleſia in altera tantum ſpecie Euchariſtia data ſit ſed tantum privatim & extra ordinem, & non niſi neceſſitate impellente.* Ibid. *de extraordinaria infirmorum, abſentiorum, infantium, peregrinorum. Domeſtica item & privata communione hic non loquor.* (x) Ibid. l. 2. cap. 2. parag. In *Canſander* his words, *Optimos quoſq; deſiderio calicis teneri, ſed pleroſque expetendo non rectam rationem ſequi, quod illum ſimpliciter à Chriſto præceptum atq; adeo neceſſarium exiſtimant ut nullo tempore in altera ſpecie verum Sacramentum corporis Domini præberi poſſet, quæ perſuaſio illis facile & damnandæ Eccleſiæ* Romanæ, *& ab ea deficiendi occaſionem præbet.* Ibid. ſpeaking of the popiſh cuſtome in *Vicelius* his words, parag. 8. *Non impugnantes nec ullo modo contendentes, aut condemnantes, aut improbe ridentes, ſed & qui boniq; conſulentes, & quidem ita tulerunt tempora noviſſima in bonam & meliorem partem interpretantes pro aliorum infirmitate, ignorantia & meticuloſitate, aliqua ſuffercntes.*

(y) L. 2. cap. 2. parag. 1. *Verba quibus conficitur Euchariſtia debere eße vere conſecratoria, non concionalia tantum i. non tantum dici debere ad populum inſtituendum, ſed etiam imo potius ad Euchariſtiam conſecrandam fatentur omnes ſaniores Proteſtantes.*

nipotency in making a converſion of them into Chriſts body and bloud (z)

For extenuating the controverſie which wee have with the Papiſts about their Idolatrous proceſſions, He learneth us to approve of the old cuſtome of reſerving the Sacrament in a repoſitory, and carrying it through the ſtreets to the ſick, and to others who were not preſent at their publike celebration. (aa)

The giving of the bread unbroken, the mixing of wine with water, the uſing of unleavened Waters, and ſuch like, ſeeme to him but ſmall ceremonies not to be ſtood upon. (bb)

Concerning the Adoration of the bread, the vileſt Idolatry, that any Proteſtant layeth to the charge of the Church of *Rome*. He teacheth us, That we are injurious to challenge the Papiſts of Bread-worſhip, or of any Idolatry in the Sacrament. (cc) That it is lawfull to lift the hat to the Elements. (dd) That

(z) Ibid. parag. 3. In *Spalato* his words. *Aliæ vero à* Calvino *reformatæ Eccleſiæ ſi ſola cœtione & miniſtri autoritate conficiunt Euchariſtiam nullis ſpecialibus adhibitis precibus ſacramenti conſecratoriis, ego plurimum ſuſpicor eas veram Euchariſtiam non habere neque video quam excuſationem adferre poſſunt, cur antiquas aut non accipiant aut non imitentur, in partibus ſaltem eſſentialibus Liturgias, & præſertim Eccleſiæ Latinæ antiquiſſimæ.* Item parag. 1. *Non ſolis illis verbis Chriſti conſecrationem fieri exiſtimat, ſed etiam myſtica prece qua ſpiritus ſancti adventus imploratur qui elementa ſanctificet.* (aa) Lib. 2. c. parag. 4. *Negari non poteſt in veteri Eccleſia obtinuiſſe reſervationem Euchariſtiæ privatim domi ab ipſis fidelibus, quod multa patrum loca clare evincunt vide* Bellarminum. *Deinde etiam morem veterem fuiſſe ut ſacramentum à ſacerdote in pacto-ſorio, vel pixide publice obſervaretur ob delationem ad abſentes aut infirmos; Sed publ. ex illa obſervatio & delatio ut nonnubiq; ita nec ab omnibus recepta fuit, atq; ubi obtinuit pro more libero non neceſſario habebatur. Hic mos neutiquam damnari debuit.* (bb) Ibid. parag 6. *Alias queſtiunculas de pane fermentato & azymo, de vino aqua temperando in ſacro calice, & de fractione panis omitto. Parum enim momenti in his ſitum eſt, neque ob hujuſmodi minoris momenti lites Eccleſiæ pax turbanda eſt.* (cc) Ibidem parag. 10. *Perperam* idolatreia, Romanenſibus *à pleriſq; proteſtantibus objicitur, & illi Idolatriæ craſſiſſimæ ab his inſimulantur; Cum plerique* Romanenſes *ut & alii fideles credant panem conſecratum non eſſe amplius panem ſed corpus Domini unde illi panem non adorant, ſed tantum ex ſuppoſitione licet falſa non tamen hæretica & cum fide directe pugnante Chriſti corpus, quod vere adorandum eſt, adorant,* & parag. 11. *Adorationem elementorum ſeu ſpecierum negare* Romanenſes *fatetur Epiſcopus* Roſſenſis, & parag. 13. *Reſpondeo, inquit* Spalatenſis, *me nullum Idololatricum crimen in adoratione, ſi recte dirigatur intentio, agnoſcere. Qui enim docent panem non amplius eſſe panem illi profecto panem non adorant, ſed ſolum Chriſti corpus vere adorabile adorant ex ſuppoſitione licet falſa.*

Bellar-

Bellarmines propoſition attributing to the elements a religious worſhip of a lower degree, muſt be granted. (*ee*) That divine *Latria* is not any wayes given by the Papiſts to the Bread. That *Bellarmine* in the ſame reſpect making this kind of worſhip reflect upon the elements is ſingular, and his opinion is diſclaimed by the reſt (*ff*) To give outward adoration in the Sacrament to Chriſts Body their moſt preſent, To adore with our body the bleſſed Body of Chriſt, which we with our very body doe receive, is not only lawfull but neceſſary. (*gg*) Who refuſe this outward adoration, they miſſe all benefit of Chriſts death. (*hh*) That the queſtion is rightly here ſtated by *Bellarmine*. Whether Chriſt in the Euchariſt is to bee adored, which ſober Proteſtants doe grant, but rigid ones by huge errour deny, declaring by this deniall their miſbeliefe of Chriſts preſence there. (*ii*)

(*ee*) Ibid. parag. 10. *Quod ad primam aſſertionem* Bellarmini *attinet; de ſymbolis venerandis cultu quodam minori, admittimus.*

(*ff*) Ibid. parag. 13. *Quod* Spalatenſis *affirmat parum ſibi conſtans, doctos plurimos in Eccleſia* Romana *nedũ rudẽ plebem adorare, id quod videnr, ſex ſi vis ſpecies panis: ſententia iſta pluribus doctioribus Romanenſibus diſplicet, neque audet* Bellarminus *ipſe, quẽ ibi oppugnat* Spalatenſis *eam aperte defendere.* And yet ere he cloſe, he commeth up to the adoration of the Euchariſt for the preſence of Chriſt therein, as the Arke was adored of old, or the humanitie of Chriſt is adored now for the preſence of the Godhead therein. In theſe words, parag. 17. *Duplex adoratio definitur. Altera qua Deum ipſum proſequimur; Altera, qua præſcripta ſigna & myſteria divina, Iuxta illud Adorate ſcabellum pedum ejus quod plerique de arca, fœderis intelligunt. Alii de humanitate Chriſti interpretantur. Aut ſi eandem ubiq; adorationem eſſe cenſent, poterimus dicere adorandam eſſe carnem Chriſti quãvis creatura ſit propter conjunctam divinitatem, adorandam Arcam fœderis propter divinæ Majeſtatis præſentiam, quia Deus ipſe pollicitus eſt ſe affuturum. Ad quem modum etiam Euchariſtiam poſſumus adorare propter ineffabilem & inviſibilem, ut ait* Auguſtinus, *Chriſti gratiam conjunctam. Non venerantes id quod videtur & tranſit, ſed quod creditur & intelligitur. Hæc de adoratione.*

(*gg*) Ibid. parag. 7. *Quod ad adorationem hujus ſacramenti attinet, cum qui digne ſumit ſacra ſymbola vere & realiter corpus & ſanguinem Chriſti in ſe corporaliter modo tamen quodam ſpirituali & imperceptibili ſumat, Omnis digne communicans adorare poteſt, & debet corpus quod recipit.*

(*hh*) Ibid. parag. 7. *Nemo carnem Chriſti manducat, niſi prius adoraverit.*

(*ii*) Ibid. parag. 10. *Status queſtionis non eſt niſi an Chriſtus in Euchariſtia ſit adorandus, ſed de hoc proteſtantes ſaniores non dubitant.* Ibid. parag. 8. *inanis eſt rigidiorum proteſtantium error, qui negant Chriſtum in Euchariſtia adorandum niſi adoratione interna & mentali, non autem externo aliquori u adorativo ut geniculatione aut al quo alio conſimili corporis ſitu, hi fere omnes male de præſentia Chriſti in ſacramento ſentiunt.*

This was the man who penned our *Perth* Article concerning geniculation, what hee intended to bring into our Kirke by this ceremony, it is apparant by theſe Doctrines.

Concerning the Sacrifice of the Maſſe, He honours the abominable Miſſall with the ſtile of the Liturgie of the Latine Church. (*k k*)

Neither doth hee refuſe the name of the Maſſe it ſelfe, or the Sacrifice, or the Oblation: Yea, he is no better then *Pocklington* who maketh *Andrew's* profeſſe that nothing in the Sacrifice of the Maſſe doth diſpleaſe him but Tranſubſtantiation. (*l l*)

Howſoever he confeſſeth that there be nothing in Scripture proving, *Melchizedeks* Oblation of Bread and Wine to God. (*m m*)

Yet hee telleth us that the harmonious conſent of the Fathers muſt here be embraced, who teach that *Melchizedeke* in his feaſting *Abraham*, did offer up to God a Sacrifice of Bread and Wine, and in this was a type of Chriſt in his laſt Supper. (*n n*)

That in the holy Communion the Bread io ffered up in a true ſacrifice to God. (*o o*)

(*k k*) L.3.cap.1. parag.8. *In Litlurgia autem Latinæ Eccleſiæ cum ante conſecrationem dicunt ſuſcipe ſancte Pater.*

(*l l*) L.3 cap 1. parag.2.3. *A miſſæ nomine non abhorrent Proteſtantes ſaniores, Nam in rituali Eccleſiæ* Anglicanæ *legere eſt Chriſti Mſam* Michaelis *Miſſam; neque etiam à nomine oblationis & ſacrificii, & immolationis, abhorrent. Epiſcopus* Elienſis *contra* Bellarminum, *Vos tollite de Miſſa veſtra tranſubſtantiationem & non diu lis erit de ſacrificio.*

(*m m*) Ibid.parag 4. *Panem & Vinum in Miſſa Deo offerri Scriptura clare & diſerte non docet, ex loco famoſo* Gen.14 18 Melchizedek, *obtulii Panem & Vinum, & erat Sacerdos Dei altiſſimi fatetur ingenue* Cajetanus *in locum.*

(*n n*) Ibid.l.3. parag.4. *Sed Patres magno conſenſu, qui non eſt ſpernendus, affirmant* Melchizedek *Panem & Vinum non tantum protuliſſe & exhibuiſſe* Abrahamo *ad alendum exercitum ſed Deo primum quem præclariſſimæ victoriæ autorem agnoſcebat uſitato more obtuliſſe, ac proinde Chriſtum cujus ille figura fuit in inſtitutione Euchariſtiæ idem egiſſe, teſtimonia Patrum tum Græcorum tum Latinorum magno ſtudio collegit poſt alios* Bellarminus *idcirco illis recenſendis nos ſupersedemus.*

(*o o*) Ibid.parag.8. *Dicimus licet ex Scriptura clare & dilucide evinci non poſſit Panem & Vinum in Miſſa offerri Patres tamen paſſim hoc docere ut conſtat ex* Irænæo, *& aliis fere innumeris; negari non poteſt quin Deo ſpecialiter offeratur imo adhuc offertur ut benedicatur ut commedatur, fit igitur ibi quodam modo ſacrificium panis qui offertur Deo, & circa quem ex Chriſti inſtituto tot myſtica verba dicuntur, & ritus ſacri peraguntur ut recte* Caſſalius *de ſacrificio Miſſæ* l.1.cap 2.

That

That Christs body also is there offered up in an unbloudy Sacrifice. (*pp*)

Yea in a propitiatory sacrifice. (*qq*)

And that not only for the good of the soules both of the living and the dead; But also for the obtaining of peace, plenty, faire weather, and many other temporall blessings. (*rr*)

That we wrong the Papists in challenging them for teaching the *Opus operatum*, of the Masse to bee profitable. (*ss*)

And yet he grants they teach the great good which floweth from the work it selfe in the midst of the wickednesse both of Priest and people. (*tt*)

Finally, he would have us to believe that the worst of the popish opinions in these points are no Heresies nor impious errours contrary to faith. (*uu*)

(*pp*) Ibidem *Dicunt sæpissime Patres in Eucharistia offerri & sacrificari ipsum Christi corpus ut ex innumeris fere locis constat.* Ibid. parag.18. In *Barnesius* his words, *Recte tamen in Missa dicitur offerri & sacrificari & admittitur in hoc sensu sacrificium incruentum.*

(*qq*) Lib.3.cap.2. *Missam non tantum esse sacrificium Eucharisticum sed etiam hilasticum seu propitiatorium sano sensu dici posse affirmant* Romanenses *moderatiores.*

(*rr*) Ibid. parag.6. *Sacrificium hoc Cœnæ non solum propitiatorium esse ac pro peccatorum quæ à nobis quotidie committuntur remissione offerri posse, modo prædicto, corpus Dominicum sed etiam esse impetratorium omnis generis beneficiorum, ac pro iis etiam rite offerri, licet Scripturæ diserte & expresse non dicunt, Patres tamen unanimi consensu sic intellexerunt Scripturas, quemadmodum ab aliis fuse demonstratum est, & Liturgiæ omnes veteres non semel inter offerendum præcipiunt orandum pro pace, pro copia fructuum & pro aliis id genus temporalibus beneficiis ut nemini ignotum est.* (*ss*) Ibid.parag 8. *Perperam scholasticis doctoribus aliisque* Romanensibus *affingitur quasi docuerint, vel adhuc doceant opus sacerdotis in Missa valere coram Deo ex opere operato sine bono motu utentis, hoc est, etiamsi nec sacerdos nec populus suum opus, hoc est, veram fidem adjungant.* And in the same place in *Cassander* his words, *Uno ore, inquit, omnes hodie Ecclesiastici scriptores clamant falso Ecclesiam* Romanam *accusari quod doceat Missæ actionem ex opere operato, hoc est, ex opere externo quatenus id à sacerdote fit, mereri aliis remissionem peccatorum pro quibus applicatur.* (*tt*) Ibid. *Tantum docent sacramentum virtutem sanctificandi obtinere non ex opere operantis i. dignitate & merito celebrantis ministri: sed ex opere operato h. e. ordinatione ipsius Christi hanc sacram actionem instituentis. Sacrificium inquit* Bellarminus *simile est orationi quod attinet ad efficientiam Oratio enim non solum prodest oranti sed iis etiam pro quibus oratur.*

(*uu*) Lib.3 cap.2. parag.1. *Sententia quam multi hodie* Romanenses *tuentur, ut ut falsa sit, hæreseos tamen aut erroris impii cum fide pugnantis minime damnanda est.*

Laſtly, Anent purgatory wee are taught That the popiſh errours here are not hereticall, not impious, not ſuch for which any ought to be excluded from our communion. (xx)

That after death there is a third temporall place for the receiving of theſe ſoules who have departed in ſome ſins, not fully forgiven beſide the two everlaſting Manſions of extreame miſery, and ſupreame bleſſednesſe. (yy)

That theſe ſins are remitted by the meanes of the prayers of the living for the dead, both private and publike, eſpecially theſe which are ſaid in the Liturgie at the Altar in the communion. That ſuch prayers and almeſdeeds of the living are profitable to relieve the dead from ſome ſinnes, and ſome degree of miſerie. (zz)

(xx) De Purgatorio cap. ult. parag. 16. *Ad controverſiam hanc de Purgatorio tollendam, aut, ſaltem minuendam proteſtantes quibus iſta opinio improbatur, & quidem jure, tamen hæreſcos, aut impietatis apertæ ne damnent.* Ibid. parag. 12. in *Spalato* his words, *Sed neque proteſtantes poſſunt tanquam hæreticos damnare, & à communione ſua quantum in ipſis eſt repellere Pontificios licet purgatorium & indulgentias modo eius retineant, in his proculdubio errant, ſed non contra fidem, exceſſus hic non defectus, neq; per hos falſos articulos ulli vero articulo ſit injuria.* (yy) Ibid. c. 3. parag. 9. *Citant contra purgatorium plerique omnes Proteſtantes atq; etiam nonnulli moderatiores* Romanenſes *locum ex authore hypognoſticon, ſed locus ille ad rem parum videtur facere. Loquitur enim author ille de locis æternis (ut vere* Romanenſes) *qui omnibus vere catholicis conſitentibus duo tantum ſunt cœlum ſe & gehenna. Similiter intelligendus eſt locus ille. (Nullus relictus eſt medius locus ut poſſit eſſe niſi cum diabolo qui non eſt cum Chriſto) non hic negari ſimpliciter certum locum temporaneum poſt hanc vitam, Conſtare poteſt non tantum quod ante Chriſti paſſionem animas fidelium veteris Teſtamenti in ſinu* Abrahæ 1. *in loco à gehenna diſtinctiſſimo & remotiſſimo atq; etiam extra ſanctuarium cœli exiſtimaverit author; ſed etiam quod, cum plurimis patrum aliis, in ſecretis receptaculis quietem animarum juſtorum poſt exceſſum ſuum collocaverit.* Ibid. parag. 10. Auguſtinus *ſecutus plurimorum patrum ſententiam, animas juſtorum uſque ad diem reſurrectionis corporum in ſinum* Abrahæ, *vel in quibuſdam abditis & ſecretis receptaculis extra cœlum beatorum requieſcere affirmat, aut certe de loco ambigit.* Ibidem parag. 19 Thomas Bilſonus *oſtendit ex Scripturis ex patribus, ex* Calvini *locis juſtorum animas ante diem judicii in ſupremum cœlum, ubi Chriſtus ad dextram patris ſedet, non admitti neque plena gloria & beatitudine frui non ſolum nonextenſive, ut volunt* Romanenſes, *ſed neq; intenſive.* Ibid. c. 1. parag. 20. *Conceſſo quod multi patres & viri quidam hujus ſæculi doctiſſimi & moderatiſſimi ut probabile admittunt fideles aliquos poſſe & ſolere ex hac vita decedere cum peccato aliquo, vel etiam aliquibus levioribus hic non remiſſis, ſed in vita futura poſt mortem interceſſione Eccleſiæ remittendis, moriuntur nihilominus in Domino & in gratia Chriſti ſtatimque à morte ad quietem & requiem cæleſtem abeunt, majorem interim beatitudinis gradum in die viſionis Dei claræ & plenæ ardentibus votis expetentes, & cum plena fiducia, ut plurimum expectantes.* (zz) Cap. 3 parag. 23. *peccata etiam quædam levioria in hac vita quoad culpam & pœnam forte non remiſſa, poſt mortem re-*

That

That ſuch prayers, though not enjoyned by Scripture, yet according to Apoſtolike tradition by *Chriſtians* in all times and in all places uſed, are not to be neglected, for they are truly profitable for the departed ſouls. (*aaa*)

That it was a part of *Aerius* his hereſie to deny the profitable uſe of theſe prayers for the dead. (*bbb*)

That the Church of *England* was inconſiderate to ſcrape out theſe prayers for the Dead from King *Edwards* firſt Liturgie by the advice of *Bucer*. (*ccc*)

That the Church of *England* would doe well to reſtore, with many other things which they want, this

mitti per interceſſionem Eccleſiæ in precibus publicis, ac præſertim illis quæ fiebant in tremendorum myſteriorum celebratione, & per orationes factas ac oblationes ſeu eleëmoſynas pro illis datas a privatis, conſuerunt plurimi patrum quibus ſuffragantur etiam multa Concilia vetuſtiſſima

Eccleſiæ conſuetudo nemini temere ſpernenda aut rejicienda niſi Scripturis aperte adverſetur, quod hac in re difficilimum eſt demonſtratu. Communis proteſtantium reſponſio minime ſatisfacit pleriſq; patrum locis ut cuivis ea vel leviter inſpicienti perſpicuum eſt. Multo magis ingenue Græci, manifeſtum, aiunt, cuivis eſt remiſſionem peccatorum nonnullis vita functis concedi, quonam vero modo an per punitionem & quidem illam per ignem, &c. And in *Spalato* his words, Parag. 26. *Non eſſet abſurdum fateri peccata leviora ſi quæ in hac vita quoad culpam remiſſa non ſunt poſt mortem remitti, idque paulo poſt obitum dum pie & religioſe exequiæ Eccleſiaſticæ peraguntur virtute Eccleſiaſticæ interceſſionis in precibus publicis ac præſertim illis quæ fiebant in ſacræ Liturgiæ celebratione.* (*aaa*) Cap. ult. parag. 16. *Orandi & offerendi pro defunctis antiquiſſimus & in univerſa Chriſti Eccleſia ab ipſis fere Apoſtolorum temporibus receptiſſimus, ne amplius à Proteſtantibus ut illicitus vel inutilis rejiciatur, revereantur veteris Eccleſiæ judicium & perpetua tot ſæculorum ſerie confirmatam praxin agnoſcant & religioſe dehinc hunc ritum, licet non ut abſolute neceſſarium, ſeu lege divina imperatum ut licitum tamen atq; etiam utilem, ſimperque univerſæ Eccleſiæ probatum, tum publice, tum privatim uſurpent, ut orbi Chriſtiano pax tam opere omnibus viris doctis & probis exoptata tandem redeat.* Ibid. c. 3. parag. 26. In *Spalato* his words, *Hæc quæ dixi de remiſſione culpæ alicujus venialis poſt mortem per Eccleſiæ interceſſionem admitti poſſunt, & ſua non carent probabilitate ut ſic Eccleſiæ preces pro defunctis utiles eſſe & non otioſas aſſeramus, quatenus ex Apoſtolica inſtitutione mos ille Eccleſiæ orandi pro defunctis, ut fatetur* Chryſoſtomus *& valde probabile videtur, promanaſſe dicitur.* Ibid. parag. 27. *Eccleſia autem univerſa hunc ritum non ſolum licitum ſed etiam defunctis aliqua ratione utilem eſſe credidit, & religioſiſſime, ut ſi non ab Apoſtolis ſaltem à Patribus antiquis traditum ſemper obſervavit quod ex innumeris Patrum locis patet: concedatur hunc morem licitum atque etiam utilem piæ vetuſtati ſemper viſum & univerſaliſſime in Eccleſia ſemper receptum.*

(*bbb*) Ibid. c. 3. parag. 12. *Dogma adverſarium* Aerii *orationes & oblationes pro defunctis damnantis fuiſſe damnatum ex* Epiphanio *&* Auguſtino *cui non conſtat.* (*ccc*) Ibid. parag. 13. *In ſepultura mortuorum ſic orabatur præſta huic famulo tuo ut peccata quæ in hoc mundo commiſit non imputentur ei, ſed ut ſuperatis portis mortis & æternæ caliginis ſemper in regione lucis inhabitet. Haſce preces antiquiſſimas & piiſſimas* Buceri *aliorumq; monitu Præſules Eccleſiæ* Anglicanæ *expunxere, aut in aliam neſcio quam formam hodiernam novitatem redolentem convertere.*

muſt

must prove an ancient practice of praying for the Dead. (*ddd*)

That King *James* by the important clamours of the Puritans was unhappily marred in his deſigne to reſtore this and other ſuch things. (*eee*)

That an expiatory purgatory may well be granted, wherein the ſins of the Dead may be gotten remitted by the prayers of the living; Albeit a punitive purgatory, purging away ſins by a fiery paine muſt be denied. (*fff*)

(*ddd*) Ibid. parag. 14. *Sed utinam Eccleſia* Anglicana, *quæ ſingularem certe alioqui meretur laudem ob magnam multis in aliis rebus, & ſi non forte paris momenti moderationem adhibitam univerſalis Eccleſiæ antiquiſſimæ conſuetudini hoc in negotio & in aliis nonnullis ſeſe potius conformaſſet quam ob errores & abuſus, qui paulatim poſtea irrepſerant, ingenti aliorum Chriſtianorum ſcandalo ſimpliciter rejeciſſet & penitus ſuſtuliſſet.*

(*eee*) Ibid. *Sereniſſ. & nunquam ſatis laudatus Princips* Jacobus *ſextus, cum nihil haberet prius & antiquius pacis & concordiæ inter Chriſtianas Eccleſias procurandæ ſtudio nunquam tamen per pernicioſa & rixoſa multorum theologaſtrorum ingenia id conſequi, aut effectum dare potuit quod maxime voluit.*

(*fff*) Ibid. *Sententiæ vero communi Græcorum atque etiam quorundam veterum doctorum in Eccleſia Latina de Purgatorio expiatorio (quod ſolum Purgatorii nomen proprie loquendo meretur) in quo ſine pœnis gehennalibus quorum quaſi media quædam conditio eſt, in cœlis quidem ſed in cœlorum loco Deo noto magis magiſq; ad diem viſionis Dei claræ, fruentes conſpectu & conſortio humanitatis Chriſti & ſanctorum Angelorum perficiunt ſe in Dei charitate per fervida & moroſa ſuſpiria ut ſupra dictum eſt, neutri pertinaciter obluctentur ſua enim atq; ea non exigua probabilitate minime deſtituitur.*

CHAP.

CHAP. *vlt.*

A breviate of *Montagu*, *Kellet*, and *Hoards* ſtrange doctrines.

ERrors are the fruits of that darkeneſſe which naturall or acquired ignorance makes too familiar to all ſinfull men; but errors in religion are often the births which the Prince of darkeneſſe begets on the ſpirits of men, corrupted by his powerfull deception: the malignity of both parents portrates the children in ſo disfigured proportions, and unpleaſant colours, that to be forced to behold their evill favoured faces for any long continuance, cannot but procure ſome faſherie, together with no ſmall deſire of diverting the eye from ſo ungratious ſpectacles towards the more beautifull countenances of divine truths; the fruits of that ſpirit that dwells in a light unacceſſable, which by the force of his heavenly rayes, are conceived in the enlightned mindes of his children, and from thence breake forth in the faire expreſſions of their writs and words.

It is very unpleaſant to walke long amongſt errours.

Little marveile if long ere now, we had been overcome with wearineſſe, to have had our eye ſo great a time faſtned on the Canterburian errors: for errors, let be to be births, and theſe uſually abortive may well be counted the very excrements of the blackeſt matter, which in the moſt corrupted braines lyes bid: a ſtomack much leſſe queazy and

more ſetled then mine, might have been overturned by dwelling thus long on ſo loathſome a ſubject. I muſt therefore at laſt turne my backe and fly away from the unſavoury vapour of this dunghill with a reſolution, without the coaction of a greater violence, then for the time I foreſee never any more to come neer ſo foule a pudle, never more to medle with this or the like ſtudy, which in it ſelfe is ſo uſeleſſe for bettering the minde with any new light, or ſweetning the heart with the influence of any gracious affection.

The end of the collections did ſweeten their unpleaſantneſſe.

I truſt indeed, that theſe my labours have been in ſome meaſure acceptable to God, and pleaſing to many men. I know it was my refreſhment often in the midſt of my toile, to contemplate the deſigne and aime I propoſed in bringing to light, and caſting out in a heape together the incredible wickedneſſe of that faction; for my ends were the calling of the men themſelves to a remorſe and revocation upon a plenary reveiw of their waies ſet downe before their eyes in one table; or if this had not ſucceeded yet the ſcaring by my faire warning all who before were not inſnared from approaching theſe dangerous pathes, alſo the encourageing of theſe whom the ſpirit of God any where had raiſed up to detaſte and oppoſe the impious and unjuſt courſes of that combination, to goe on without fainting, notwithſtanding of the manifold diſheartnings whereby the injurious times did tempt them to give over: but my ſpeciall ſcope was the clearing to the conſciences of all free and uningaged minds; the neceſſity whereby our Church and Kingdome were

driven

driven to fly to their defences for preventing the very down fall of all our weale, private and publick, eccleſiaſtick and civil, which the ſecret underminings and open aſſaults of this generation had brought at laſt to ſo deſperate a weakneſſe, that the ſtrength of men had never beene able to have maintained us, had not the great God ſet himſelf down in the midſt of our breaches to be our defender againſt them with his own omnipotent arm. The ſweetneſſe of theſe ends did temper to me the bitterneſſe of my labours, otherwaies nothing pleaſant, ſo that with ſome peace of cheerfulnes I wraſtled through; both my firſt writ of the Self-conviction, and alſo what hence is added in this ſupplement.

The cloſure of the worke.

But conceiving that I have attained, what for the time may bee expected of all my intentions; I can have no longer patience to walke amongſt theſe excrements, if once I had cloſed this Chapter with ſome little more matter from the writs which *Montagu*, *Hall*, and *Kellet*, this ſame very year have put forth to the world. If any be curious to walke in theſe unſavoury lanes any longer, to hear any further of the Canterburian abominations, I remit them to two irrefragable evidents, well filled with ſtore both old and new: the remonſtrance of the godly and learned brethren in England againſt theſe their innovations; alſo the regeſters of the Committee for religion, in this preſent Parliament, in both theſe authentick and uncontrollable peaces too too many prooffes of all the crimes I have alledged, and many more clearly made good above all poſſibility of any juſt exception, are put on record for all poſterity.

Montagu in the ſecond part of his Origines printed at London 1640. and in his Articles printed 1638. lets us know that the faction is reſolute without any repentance for all the admonitions they have gotten to maintaine theſe following poſitions; Firſt, that though it bee a tranſgreſſion worthy of deepe cenſure for any Miniſter in England to preach of ſet purpoſe againſt any of *Arminius* Articles. (*a*) Yet it is very lawfull for himſelfe to print, let be to preach them all; hee avowes that it is but a dreame to ſpeake of an abſolute election, and of the ſpeciall election of ſome more then others: he tells us that Chriſt did take upon him truely, not only the ſinnes of the Elect, but of all men loſt in *Adam*: he tells us that no man is choſen immutably, as if ſome who once were choſen through the mutability of their free will might reject all grace, and of Elect make themſelves reprobate. (*b*)

(*a*) Montag. Articles 22. Tit. 5. Doth your Miniſter of ſet purpoſe fall in his popular Sermons upon theſe much diſputed, and little underſtood doctrines of Gods eternall predeſtination, of antecedaneous election, of reſpective reprobation without ſinne for ſeene, of free-will of perſeverance & not falling from grace, points obſcure, unfoldable unfoordable, untractable.

(*b*) Montag. Orig. pars poſte. peccatum Chriſtus tollit vel ſuper ſe imponens: vel tollit a nobis ita ut nec imputetur ad interitum, nec dominetur in ſubjectionem tollit tam actuale quam originale peccatū non hujus aut illius ſpecialiter electi & immutabiliter ad vitam deſtinati ut ſommāt hodie multi, ſed quicunque in Adamo prevaricati fuerunt eorum omnia peccata tanquā onera in ſe ſuſtulit Chriſtus omnium hominum ſalvator factus, maxime electorum quorum peccata tollit non tantum in ſe ſed etiam abjicit & abolet & ne ſint facit.

Secondly, concerning the Pope, he is conſtant to teach theſe doctrines, that the ſpirit of God in Scripture makes *Peter* the Prince of the Apoſtolicke Senate, that this Primacy in ſome one is needfull for the Church in all times. (*c*) That to the Pope of Rome as *Peters* ſucceſſour, a ſuperiority over all Biſhops is not to be denyed that all Biſhops

(*c*) *Montag. Orig. par. poſt.* 124. Hunc ordinē dignitatis nemo noſtrūm Petro denegaverit neque enim ubique primus ponitur fortuito, ſed deſtinato ſpiritus ſancti conſilio, illo ſcilicet ut ordinem Eccleſiæ commendaret, & ordinem ab aliquo primo derivaret, ac ut ille primus eſſet Petrus. Ibid. pag. 158. Petrum ergo habemus & ante alios ut ſenatus olim Romanus ſenatus principem non ſupra cæteros.

may

may give to the Pope the oath of Canonicall obedience, as the Bishops of England give to their Primate of Canterbury. (*d*) That a generall Councell cannot be kept without the Pope, that in a generall Councel the first and chiefe place belongs to the Pope; (*e*) that although the ambition of some Popes affecting a Monarchy over the Church, hath procured to themselves the hatred of many and the disobedience of Protestants, yet all such ambition is detasted by divers latter Popes, but above all, by the present Pope *Vrbane*, who not only for his learning, but also for his pious life deserves singular commendation. (*f*)

(*d*) Ibid. pag. 179. Hilarius Pontifex Romanus Episcopalem πολίτειαν Monarchiam appellat, cum per singulas parochias singuli Episcopi constituantur, sed infra Romanum Episcopum tamen aio & subeo etiam ut Patriarcharum primo ut infra Cãtuarienſem & sub eo Metrapolitano sunt Episcopi Londinensis Wintonienſis etcæteri cui & canonicãm jurant obedientiam. Objicis per Ecclesiam primitivam Episcopos cæteros Pontifici primas concessisse, recte primas non principatum Pontifici non Monarchæ Petri successori non vice Dei lim tatam per Canones potestatem non omni potentiam ordinis conservandi causa instituta potestas non tyrannidis exercendæ. (*e*) Ibid. 158. Sine pontifice Romano σύστημα illud Ecclesiasticum non habet roboris firmitatem ad ligandum ecclesiam universalem: si vis Romano pontifici nihil aliud vindicare quam ut necessario pars sit concilii ut primas obtineat in concilio, primus ferat sententiam, largior. (*f*) Hæc confessio nihil facit ad Monarchiam vel spiritualem vel temporalem, talem principatum, primatum talem Gregorius aliquis septimus, Innocentius tertius, Alexander sextus, Julius secundus, Sixtus quintus & alij quidam imperiosissimi homines & turbines terrarum arrogaverint ac non opinor animitus eum imbibere ambitionis typhum Adrianus aliquis sextus, Marcellus secundus, Pius quartus, Clemens octavus & cum paucis memorandus Urbanus octavus illa morum & eruditionis celebritate.

Thirdly, concerning the idolizing of altars, images, and crosses, all his retractation of former extravagances is the way of repetition of the same, and addition of new unto the old: for that purpose hee teaches that Altars, when according to *Wrens* Articles they are set in the same place where they stood in time of Popery, (*g*) They must bee elevate and ascents made whereby to climbe up to them as to high places by his owne direction, without any warrant for these infamous and condemned

(*g*) Wrens Artic. Cap. 13. Doth the communion table ordinarly stand up at the end of the Chancell, where the Altar in former times stood; the end thereof being North and South.

Canons of the late Convocation, goe no further then a meere permission; hee enjoynes all the people of his Diocesse, when they enter the Church to bow, thereafter also to bow towards the Chancell, and most towards the altar. (h) His altar he will have covered and overshadowed with the image of a crucifixe, and of the Virgin *Mary* according to the direction of the holy Fathers of the second Nicene Councell, (i) which all the Protestants ever tooke for grand Patrons of superstition, who ever will take from over the altar these images, hee pronounces them Iconomichian heretickes, furious Calvinists, and mad Puritans, deserving great punishment. (k) Images to him are not onely things indifferent and lawfull, (l) but also very profitable, for to be books unto the Laicks, and holy remembrances unto the learned, that they are very good instruments to stir up many holy affections in the minds of the beholders. (m) That for this end they are to bee fixed in the most eminent places of the Churches, that it is very lawfull and convenient not onely to bow our knees, but to fall downe and prostrate our body before these images, and in the time of our prostration to hold our eyes fixed upon them. (n) That all the honor or disgrace which is done to a crucifix or the image of a Saint reflects upon Christ, and the Saint whose image it is. (o) That the difference which the Papists make of their adoration before their images and of the Pagan adoration before their Idolls in

(h) *Montag. Ar. Ti. 1. Ar. 9.* Layes the floore flat, or has it ascents up to the altar. *Ib. Ti. 5. Ar. 3* Do your Parishioners at their comming in at the Church doore use that comely deportment that is fitting for Gods house? doe they bow towards the Chancell and communion table

(i) *Montag. orig par.* poste p. 98. *Tarasius* dixit si vetus testamentum habebat cherubin adumbrantia propitiatorium & nos iconas domini nostri Jesu Christi & dei genitricis non habebimus adumbrantia altare. *To this sayes he,* habeat dummodo non adoret. *Ibid.* page 100. Sunt apud nos frequentissimæ, magnes pictæ, sculptę positæ per Ecclesias, per stallos, canonicorum per fenestras peristilia ambones vasa vestimenta & ipsa αγια τῶν αγιων θυσια ςηρια.

(k) *Ibid.* page 101. Hæc & plura his similia à patribus Nicenis dicuntur ad furores retundendos Iconomachorum qui modum omnem excesserunt sicut & hodie calvinistæ quidam furiosiores. Pessimo ais Bullingere exemplo ille sanctorum imagines quas ab Apostolis Ecclesia complexa erat, passim evertit. Esto nec inficior pessimo exemplo.

(l) *Iibid.* page 96. Nos fatemur esse inter adiaphora habere imagines seu non habere.

(m) *ibid.*

(m) *Ibid.* page 95. Rectè dictum meo animo, imagines rerum ſanctarum ita diſpoſitas ac adhibitas idiotarum libros eſſe & eruditorum ἱερογλυφικὰς (n) *Ibid.* Ob martirem depictum ejuſque paſſionem Deum veneror & proſtratus adoro, hoc eſt ex intuitu τῆς ἱστορίας excitatur animus & ad Deum ſtatim fertur affectu & oratione, genibus interim interram reclinatis eo quod in adorioſo illo athleta ſuo gloriam nominis ſui propagverit Deus. *Ibid* page 106. Chriſtiani omnes adoramus Chriſtum ſed οἱ γνήσιοι non imaginem, coram imagine ut proſternantur propter intuitum & adorationem ut oculos elevent ad crucifixũ & intentius conſiderent auxilium eſt devotionis non autem veneratio ita & nos ante altare inclinamur non tamen τὰ πρὸς κλίμενα adoramus.

(o) *Ibid.* page 103. Intuitum ac invocationem non eſt quod quiſquam improbet pingite ſequemur, ſculpite ſuſcipimus veriſſimum eſt διὰ τὰ ἀρχέτυπα honorantur αἱ εἰκόνες ſi quis ſancti alicujus expreſſam imaginem beatæ pura virginis, *Petri, Pauli*, dedecore afficiat illum ego & ὑγιαίνειν optaverim & ſuæ impudentiæ & temeritatis pœnas dare quod optimo nos exemplo aliquoties vidimus in quoſdam puritanos animadverſum. *Ar. Ti.* 2. *Ar.* 14. Have any pictures in glaſſe windowes been taken downe, eſpecally of our Saviour hanging upon the croſſe in the great Eaſt window.

this that the Pagan Idoll is an image of a falſe God, that hath no exiſtence but the Chriſtian images are repreſentations of perſons living in glory, this diſtinction he will have to be good and true. (p) The Popiſh image of the Trinity, where God the Father is painted as an old man, Chriſt in the figure of a crucifix or of a lambe, the holy Ghoſt in figure of a dove, may well be painted and engraven. (q)

(p) *Montag. anti.* pag. poſte. Sed objiciunt ſimulachrũ non colo ſed per effigiem ejus rei ſignum intuor quam colere debeo ait ethnicus apud Auguſtinum. Recte niſi id in cauſa eſſet quod nec ſignum ſit alicujus rei exiſtentis quid enim deaſtri *Iupiter, Apollo, Venus*, *Ibid.* pag. 105. Spiritum ſanctum ſub ſpecie linguæ diſpertitæ aut columbæ depingi potuiſſe de mente patrum. Chriſtum quoque hominem vel in agni typo &c. tam certo liquet quam ſolem meridie lucere, Dei autem patris an perinde pingi poſſet imago, non perinde liquet, cum nonnulli velint nuſquam illum ſub ulla figura apparuiſſe, ab aliis tamen contra afferitur & vero ſimiliter è Daniele ubi antiquus dierum, & filius hominis diſtincte commemorantur.

That anent the croſſe, whether we ſpeake of the ſigne or the picture of it, all our controverſie with the Papiſts is ended; for they aſcribe no naturall vertue to theſe croſſes in themſelves, nor doe we deny vertue to be in them as in morall inſtruments. (r) That in his owne experience he knowes miracles

(r) *Ibid.* p. 82: Concludo de cruce & crucis ſigno ſalutari non video cur partes utrimq; Catholici diſſidium foveant cum ex una parte ſani-

racles to have been of late wrought by the signe of the crosse. (s) That the drawing of the signe of the crosse hath power to make the divells fly away. (t) That without all superstition we may beleeve that the signe of the crosse is a sword and buckler, a bulwarke and the chiefe armour of the soule against all spirituall enemies. (u) That crosses, images vestments, and all such instruments ought to be of silver, gold, and broithered silke. (x)

4. Concerning the authentick Scriptures, thus far he vents his mind, that it is but a scorn so much to dote upon the Hebrew text as the authentick truth, and originall of the old testament, for in his judgement the Greeke Septuagens which yet in many respects is beneath the Popish latine bible in worth, is much to be preferred to the Hebrew. (y)

ores virtutem non congenitam & naturalem sed accommodatam tantum aseribunt & dispensatoriam, ex altera illam non negant nostræ confessionis viri eruditi.

(s) *Ibid.* Sin autem signo crucis alicubi facto ductore impressi tanquam morali quodam instrumento Deum profiteatur operatum mirabilia & etiam hodie interdum operari sed rarius erimus συμψηφοι & crucis si velint hactenus religiosi de virtute etiam signi crucis impressæ per nomen crucifixi invocatum possunt quædam experimentaliter proferri unde veterum relationes confirmentur. (t) *Ib.* Neque verebor ego cum illo dicere αλλα καὶ αλλος αποκρυπτῃ ἡμεις φανερως ἐπι με τωπω φραγισωμεθα ινα οι δαιμονες τὸ σημειον ιδοντες βασιλικον μακραν φευγωσι τρεμοντες. (u) *Ib.* Est ergo signũ crucis sine superstitione arma cælestia, vallum sacrosanctũ μαχαιρα καὶ ἀσπις impervia gladius & armatura salutaris & siquibus aliis elogiis quæ multa quidem sunt Christi crucem & crucis τυπον utpote divinæ potentiæ instrumentum vetustiores insignierunt (x) *Ibid.* page 90. Cum Deo etiamnum templa exstruunt & vestes holo sericas, auro intextas, aurum argentum, calices conferunt eorum religio acceptabilis est. (y) *Ibid.* page 36. Magnam habere ροπην debet interpretatio Septuaginta interpretum & in iis quæ ad Christi condicentionem spectant, majorem apud me habebit quam Hebraica quam tantopere quidam ampullantur veritas ut appellant.

5. Anent the goods of the Church, hee tells that Church mens possessions which they injoy by the gifts of Princes or people, are not subject to taxation except in cases of extreame necessity, when the goods of the people are exhausted, and no waies sufficient to releeve the distresses of the commonwealth; but as for the tithes and other goods, which

Church

Church men poſſeſſe by divine right in no caſe are theſe to be taxed. (z) That *Iuſtinian* who by his lawes encroached much upon the priviledges of the Church, was a very naughty man, and was ſtirred up to more injuſtice by his whoriſh wife. (&) That the courſe which the King and Parliament of England tooke with the Church goods at the time of reformation, was truly ſacrilegious. (aa) But behold the fire of malice breaking through walls of very braſſe and ſteele, notwithſtanding of all this his profeſſion yet this ſame yeare the man himſelfe and all the fellowes of his faction, ſo bitter was their hatred againſt the Scots their enemies, that they were content to have all their rents taxed to a very great rate, ſix whole ſubſidies, which for ſix yeares to come, beſides the tenth of their benefices by that ſacrilegious law of *Henry* the eight made due to the King; doth amount at the leaſt to the fifth part of their rent yearly. (bb)

(z) *Ibid.* pag. 211. Eccleſiæ bona duplici ſunt indiſcrimine, vel φυσικως Eccleſiæ accedunt ab ipſo Deo ſuo jure ſibi vindicata hujus generis ſunt decimæ ſeu primitiæ: alia ſunt εκθετα quia ſponte donata divinis miniſteriis addicta ſunt & ſolenni quadam oblatione conſecrata decimæ nullis prophanis uſibus addici nulli taxationi ſubjacere poſſunt aut debent per ullam terrenam poteſtatem εκθετα donaria divinis uſibus tantum inſervire debent niſi maxima urgente neceſſitate idque ita ut non niſi poſt exhauſtas laicorum opes, aut non ſufficientes, ad cleri portionem accedatur. (&) *Ibid.* A Conſtantini in Eccleſiam benignitate multum receſſit, impura muliere conjuge de ſchæna inſtigante Juſtinianus vir nullus rei nullus pretii per ſe.

(aa) *Ibid.* Negari non poteſt vehementius exacerbatos principes clericorum quorundam inſolentia, protervia, in gratitudine ad illa acceſſiſſe interdum remedia quæ eſſent cum ſacrilegio conjuncta.

(bb) A grant of benevolence, permitted at London 1640. the Prelates and Clergy, of the Province of Canterbury now aſſembled in a Provinciall Synod, or convocation, for the effectuall furtherance of your Majeſties moſt royall and extraordinary deſignes abroad, have with one agreement and unanimous conſent, given an benevolence or extraordinary condition of foure ſhillings of the pound yearly, during the ſpace of ſixe yeares out of their nine parts of their benefice.

Concerning the ſacraments, hee tells us, it is a fault puniſhable in his Epiſcopall viſitation, if any of his dioceſſe doe expreſſe their doubt of the abſolute

neceſſitie of baptiſme, for the infants ſalvation. (*cc*) That at the ſtone fount ſtanding at the ſame place, where it was in the the time of Popery, as *Wren* will have it, (*dd*) The Babe not onely muſt be taken in the Miniſters owne arms, and the ſigne of the croſſe be drawne upon the very skin of the forehead, (*ee*) But alſo that the child ought to be dipped or ſprinkled with watet three divers times, and the ſacramentall words thrice to be repeated. (*ff*) That in the Lords ſupper the conſecration muſt be made alone in the words of Chriſt. ***This is my body.***

(*gg*) That when any new wine or bread is brought in the end of the communion, there is no more any ſacrament thereafter, unleſſe the elements be of new conſecrate. (*hh*)

(*cc*) *Montag. art. tit.6. art.1.* Do any of your Pariſh hold that baptiſme is not of abſolute and indiſpenſable neceſſity for ſalvation in Gods ordinary courſe for men.

(*dd*) *Wren artic. Cap.3. Art.2.* Have you in your Church a font of ſtone ſet in the ancient uſuall place.

(*ee*) *Ibid.* Doth he ever uſe and never omit to take the child in his hands, and to make the ſigne of the croſſe ſo as to touch the childes forehead in making the ſame. (*ff*) *Montag art. tit 6 art.6.* In the ancient Church the child was thrice dipped in the fount in the name of the Father &c. even ſo is he now to be thrice aſperſed with water on his face, the Prieſt uſing theſe ſacramentall words. (gg) *Montag.art.tit.7.art.8.* The Miniſter receives firſt on his knees at the altar, having conſecrate the bread and wine by the ſolemne and powerfull words of our Saviour and none other. (*hh*) *Ibid. tit.2.art.15.* When the conſecrate wine faileth doth the Miniſter conſecrate that which is newly ſupplied for there is no ſacrament, till the words of inſtitution bee pronounced upon it.

7. Concerning marriage, he teaches that in Lent or in any other prohibited time it may not be celebrate without the Biſhops licence. (*ii*) That adultery may be a ground to ſeparate party from bed and board, but not from the matrimoniall band; that all marriage of any although never ſo juſtly divorced is true adultery, that the contrary doctrine of Proteſtants is but a contemptible novation.(*kk*)

(*ii*) *Montag.art. 13.lb.* Is marriage ſolemnized in Lent or any other prohibited times.

(*kk*) *orig. p.p. ſte p.* 216. Licite in quit Auguſtinus dimittitur conjux ob fornicationem ſed manet vinculum prius propter quod fit reus adulterii qui dimiſſam duxerit, quid recentiores ſtatuunt novatores nihil mihi curæ, nam quod ant quiſſimum, illud optimum. Opinantur eo progredi adulterii vim ut actum reſecet non autem nexum, hoc eſt ut loquuntur athoro & menſa ſeperationem inducere, non autem à vinculo quod eſt inſolubile.

8. Anent

8. Anent confeſſion hee tells us that alwaies before the communion ſpecially in Lent, all people would particularly confeſſe their ſins to their Prieſt. (*ll*) That it is a great crime to reveale what is ſpoken in confeſſion. (*mm*) That moſt of all at death, confeſſion would be urged, and abſolution given with the viaticum for the ſoules journey. (*nn*) That commutation of penance may bee made unto money if the ſummes be diſpoſed upon at the Biſhops direction. (*oo*) That people after confeſſion before they come to the communion, would make their offerings to the Prieſt in private. (*pp*) That all the Pariſhioners muſt not onely beware to prophane any holy day by working or making merchandies; (*qq*) but alſo in the rogation dayes, they muſt convoy their Prieſt in his ſolemne proceſſion. (*rr*) That neither Prieſt, nor people may affect ſuch a holineſſe as at their males to ſpeake of God, of their ſoule, or of holy Scripture. (*ſſ*) That after a mans death the bell muſt ring for ſometime, to the end that by the prayers of the living, the ſoule of the departed may bee aſſiſted at the throne of God.

(*l*) *Montag. art. tit. 7. art. 6.* Doth he exhort communicants to make confeſſion of their ſinnes to himſelfe, or ſome other grave learned or diſcreet Miniſter, eſpecially in Lent, againſt that holy time of Eaſter, that they may receive abſolution, ſo to become worthy of ſuch holy myſteries.

(*mm*) *Wren art. Cap. 4.* Hath he by word, writ, or ſigne, revealed what in confeſſion was committed to his truſt.

(*nn*) *Montag. art. tit. 6. art. 18.* Doth the Miniſter in his viſitation of the ſicke in extreams upon hearing his confeſſion which he ſhall perſwade him to make, abſolve him from his ſinnes, doth hee furniſh him with his viaticum in his journey to Godward,

(*oo*) *Ibid. tit. 9. artic. 10.* What commutation hath been given by whom, to whom, and for what offence.

(*pp*) *Ibid tit. 6.* When the people repaire to the Miniſter the day before the communion, let them pay their offerings, and not diſquiet that ſacred action in the Chancell.

(*qq*) *Wrens. art. Cap. 6.* Doe any prophane holy dayes, by working in their trades, or buying or ſelling.

(*rr*) *Montag. art. tit. 5. art. 15.* Do your Pariſhioners accompany your Miniſter in his perambulation in the rogation weeke.

(*ſſ*) *Wrens artic.* Have you heard of any Miniſter or laicke perſon, male, or female, that preſume to make matters of divinity their ordinary table talke, at their trencher meetings, raſhly and prophanely to diſcourſe of holy Scripture.

(tt) That the Prieſt muſt goe before the dead, ſinging ſervice all the way to the grave. (uu) That the body muſt be buried with the head towards the Weſt, that when Chriſt comes from the Eaſt it may ariſe the more eaſily to behold him. (xx) That the commemoration of the dead muſt be made in every prayer before ſermon. (yy) That men muſt not be covered in a Kirk. (zz) That women muſt not ſit in one ſide of the Church with men. (&&) That women in their Churching muſt have a long vaile for diſtinction, and make their offerings at the altar. (aaa)

(tt) *Montag. art. tit. 6. art. 19.* When the Perſon is departed, doth the bell ring out his knell that others may take notice and thanke God for his deliverance out of this vale of miſery, and which was the cuſtome of the ancient Church, accompany him with their interceſſion unto Gods judgement ſeat: both which knelling and ringing out are neglected. (uu) *Ibid art.* 21. After the ſervice ſaid, doth he goe with the corps to the grave, ſaying, or ſinging, as it is in the ſervice booke. (xx) *Ibid. art.* 25. Is the grave made Eaſt, and Weſt is the body buried with the head to the Weſt. (yy) *Montag. art. tit 5 art.* 22. Doth your Miniſter conforme himſelfe to the prayer which is recommended as a forme Canon 55. conſiſting of prayer, praiſe, thankſgiving for the living, and the dead, by way of commemoration, that the righteous may be had in everlaſting remembrance; God be glorified in, and for them, and the living incited to follow them. (zz) *Ibem art.* Doe any cover their head in the Church. (&&) *Montag. art. tit. art.* 7 Do men and women ſit togeather promiſcuouſly, or as the faſhion was of old, do men ſit together in one ſide of the Church, and women on the other. (aaa) *Ibid. tit. 6. art.* 28. In the Churching of women, doth the Miniſter goe up to the Chancell, the woman alſo repairing thither kneeling as neare the communion table as may be; doth ſhe come in her ordinary habit or with a faire vaile depending from her head, to her ſhoulders, and backe, that ſhe may be diſtinguiſhed.

As for Doctor *Kellet* he goes in the ſame way with his kinde friend *Montagu*, he profeſſes himſelf to be in the number of reconcilers, who are for the maintenance of controverſies of whatſoever ſide they be, whether Proteſtant, Lutheran, or Papiſt, he deſpiſes them all (bbb) but none more then the chief of the Proteſtants, *Calvine* to him is one of the greateſt polypragmons that ever was in the world; a

(bbb) *Kellet Tritenium* p. 534. I for my part rather prefer a ſimple accordance, a reconciling and uniting of differences before the drawing & ſtretching the rope of contention by both ſides, & before the multiplying of alienations and di-

filly

silly penurious man, content with ten pounds in the quarter, giving all power to the Magistrate: by flattery and beggery, seeking to be reverenced, *cultum obsequio petens.* (*ccc*) The Divines and Churches which are of his judgement in religion, are his numerous souldiary. (*ddd*)

visions, neither God be blessed this latter age had all and only rigid and inflexible Lutherans, Jesuits, and Puritanes but God hath given unto the Church

moderate men of softer temper. (*ccc*) *Ib.* p. 535. *Calvin* to establish his new found Presbitery which was falling to the ground, he became the busiest polypragmon that ever was in the world of his meanes; he cryeth down tithes, giveth all power almost to the Laick Magistrates of Geneva, upholdeth usury, *cultum obsequio petens* by flattery and beggery, seeking to be reverenced, accepting a stipend of forty pounds annually though this silly and penurious man in his commentaries on the 47 of Genesis, could not but complaine how slowly and badly he was payed of his quarterly ten pounds. (*ddd*) *Ibid.* page 20. *Calvin* and his numerous soldarii are devoted men unto him.

Buchanan and *Knox* and our other gracious reformers are no better to him then *Thomas Moncerus*, and his fellowes leading a pack of mad Anabaptists, to a religion of their owne. (*eee*) *Illyricus* a prime compiler of that great and most profitable worke for our Churches of the Magdeburgick Centuries not for any of his errours, whereof we grant he was not free, but for opposing the Popish follies in their Frydaies and Wednesdayes fasting, and midnight devotions, is served by *Kellet* with the honourable Elogies, a well fed a well tipled Lutheran, securely snorting, serving as a high Priest to the God of his belly a gluttenous Germane, a epicurean porke, a crammed and pampered high and mighty fed Germane, no other then a selfe-willed epicure.

(*eee*) *Ibid.* 125. No separating button maker no leader of such obstinate ignorant to all permitting Amsterdam, no *Buchanan*, no *Knox*, and page 606. The people did no right to regulate or frame a religion to themselves, and their superiours; let ignorant presumpteous and franticke rebells who will guide both King, and Kirke, thinke of this: I say, God

defend me from a religion compiled or made by the ignorants or by the vulgar. Though two or three factious superintendents as *Thomas Moncer*, *Buchanan*, and *Knox*, doe either lead or be led by them.

(*fff*) With this or the like language a canon of Exe-

(*fff*) *Kellet Tre-*

tenum from page 242. to page 257.

ter under the noſe of his Biſhop D. *Hall* is permitted without any cenſure, this ſame very yeare to abuſe a learned and well deſerving Divine long agoe at his reſt with the Lord; neither this alone but the very City of Magdeburg, whence that mans writs are denominate, which all Proteſtants did much honour of old as the fountaine, from whence in a manner did flow the liberty both of the Churchs and States in Germany, and much lament of late for that pitifull deſolation and ſacke, whereto the cruell Auſtrian ſouldiers did put it unto for old quarrells: this City to Doctor *Kellet* is ſo hatefull that he profeſſes, all the miſery hath come upon it, was juſtly procured by their rebellious oppoſition to the auſtrian Magiſtrate. (*ggg*)

(*ggg*) *Ibid.* page 256. That the people ſhould defend their opinions with uprilings commotions and inſurrections that they may rather terrifie Princes by rebellion, for which curſed opinions this City of Magdeburg hath juſtly ſuffered.

It is the leſſe marvell that thus hee ſhoold ſtand affected towards the perſons of Proteſtants, conſidering his minde towards the Popiſh doctrines, for not onely he avowes himſelfe to be amongſt the reconcilers of us with Rome, diſdaining all who upon any ſide upholds the controverſie, as Puritans, Jeſuits, or Lutherans, but alſo cleerly in a number of the controverſies ſides with the Papiſts.

Firſt, in that ground error of tradition in prejudice of the Scriptures perfection, he profeſſes hee will beleeve with a divine faith no leſſe then the written word, any thing which can be knowne if it were but by the teſtimony of ſuch a man as *Damaſcene*, to be an unwritten Apoſtolike tradition; and of this kinde he doth inſtance the new toy of worſhipping towards the Eaſt with the conſequences, the ſetting of the altar Eaſtwards, the burying of the dead

(*hhh*) *Ibid.* page 8. Chriſt in his body ſhall come from the Eaſt towards the Weſt: *Damaſcene* acknowledges there is no expreſſe command in Scripture, to pray or worſhip towards the Eaſt, by

dead with their head Westwards, Christs second comming from the East part of the heavens. (*hhh*)

Againe he professes he doth beleeve the primacy of Saint *Peter*, that *Peter* was the primate of the Apostles; that he alone was the whole Church representative. (*iii*)

3. That an implicite and blind faith is not only sufficient for salvation to people, but also to all inferiour Ministers. (*kkk*) That all in England who are come to the age of discretion hath knowledge sufficient for salvation. (*lll*) That faith onely should save he scornes it as novelty, (*mmm*) for he tells us that workes do truly merit salvation. (*nnn*)

saying it is an Apostolicke and unwritten tradition, if it be so certainly it bindes us as well as if it were written; see most of these points amplified by the learned *Clitheroeus* upon *Damascene*, concerning the two last arguments of *Damascene*, which *Clitheroeus* wholly omitteth. I will only say this omitting many things

that our dead are buried with their feet toward the East, that at their resurrection their faces may be that way prepared as it were to behold the second comming of our Saviour, so much expected, so much desired: thus much be spoken in defence of Christians praying toward the East. (*iii*) *Ibid.* page 91. I will not deny Saint *Peter* to be the first in place amongst the Apostles the chiefest of them, their primate, yea the Prince of the Apostles, I willingly subscribe to his primacy, and page 99. he paid tribut for himself, *Matth.*22 and for *Peter* the then representative body of the Church.

(*kkk*) *Ibid.* page 630. I will goe briefly to worke concerning the division of these times, and the scruples from these words, I onely put them off to the Masters of controversies: I referre my selfe and my beleefe to the doctrine of the Church of England, assenting to her wholly so farre as my knowledge reacheth, and in other things beyond my capacity implicitly beleeving in her; for I see no reason but in such things as the laick man and ignorant must trust in his Priest by an implicite faith; so the Clergy man ought to trust in his Church: it is no false ground, whatsoever the ignorant Zelots do say or writ, but fit to be imbraced to confesse and follow Scripture expresse in things apparent, and to beleeve such senses thereof as may be thought to us unrevealed, nor cannot be amisse to subscribe to our Church in points beyond our sphere, but to follow the faith of our governours and Pastors. *Ibid.* page 641. Why should any of the people or any inferiour Minister take upon them to guide or prie unto the reasons and consultations Ecclesiasticall, why the governours hath appointed such observances or have abrogated them, the meaner sort are bound to obedience. (*lll*) *Ibid.* page 558. Let them be assured saving knowledge goeth up and downe our streets, and there is none of yeares of discretion, but know enough to be saved, even Jesus Christ and him crucified. (*mmm*) *Ibid* pag. 253. Thus forsooth in some of other humours, faith onely saveth, onely faith, *fides sola & solitaria*, yet all novelists must know. (*nnn*) *Ibid.* p. 256. Who are these new Masters, who exclude the merit of fasting? who desireth to see more, let him have recourse to *Bellarmine*. *Tom.* 4.

Anent

Anent the ſacraments he tells us that theſe of the old Teſtament, were types and figures of the ſacraments of the new; he refers us to learne from *Bellarmine*, that the old ſacraments did but foreſignifie grace to be given, but the new doth confer grace and remit ſinnes. (*ooo*) That the neceſſity of baptiſme for ſalvation is ſo great, that not onely common profeſſors, but even women may lawfully baptiſe. (*ppp*)

(*ooo*) *Ibid.* page 339. The partaking of the paſchall ſupper required not ſo ſanctified thoughts, ſo devout a ſoule, as the receiving of the bleſſed Euchariſt doth; therefore was *Iudas* admitted to the one, but was juſtly excluded from partaking of the ſubſtance, though he fed on the type. *Ibid.* page 243. The ſacraments of grace remit and mortifie ſinne, whereas the Apoſtle ſpeaking of the ſacraments of the old Law is expreſſe. *Heb.* 10.4. It is not poſſible that the bloud of goates ſhould take away ſinne. All ſacraments in the old Law were figures of the Euchariſt, looke unto *Bellarmine* &c. (*ppp*) *Ibid.* page 88. Not onely Laick men, but even Chriſtian women have often in extreame neceſſity baptiſed with us, and not beene hindred nor puniſhed, *Vorſtius* confeſſeth, *inter ipſos Evvngelicos bene multos eſſe adhuc qui etiam laicis & fœminis in caſu neceſſitatis officium baptiſandi concedunt.*

That the preſence of Chriſt in the ſacrament, is ſuch as the Euchariſt it ſelfe muſt be adored. (*qqq*) That in the adoration the bread would not be taken with the peoples fingers, but in the hallow of the one hand, being ſupported by the other in the forme of a croſſe, that upon the bread not a croſſe onely but a crucifixe may be drawne; that if any crumbe of this bread in the eating or handling fall to the ground, it is a grievous ſinne againſt God; that the people may ſuck the wine out of the cup by a ſilver pipe. (*rrr*)

(*qqq*) *Ibid.* page 637. Whoſoever deſireth prooffe from the ancient Fathers, that the holy Euchariſt is to be adored, let him read *Bellarmine* &c. congruentiall reaſons thereof doe follow. Untothe moſt ſacred things, the moſt ſacred reverence is to be exhibited, but the bleſſed Euchariſt was, and is a moſt divine gift, and kneeling is a ſacred reverence, therefore was it received with kneeling. (*rrr*) *Ibid.* page 654. If any crumbe fall to the ground, it is a greater ſinne then people imagine. Pope *Pius* the firſt, puniſhed theſe by whoſe negligence any part of the Lords bloud did fall upon the ground, or altar: the like we imagine of the ſacred body, there is indeed danger in receiving with a thumbe or a finger or two, for the bread is made of many cornes, and every corne yeeldeth ſuch mealy ſtuffe, as may eaſily by breaking moulder into crumbes, and fall downe: there

is much more care to be had of keeping whole of ſuch mouldering ſoft foode, then if ſilver gold or prétious ſtones, from which nothing can drop away, were to be delivered to others, nor is there danger in the fall of them, but danger there is in the fall of the conſecrate bread, wherefore I doubt not but as the words of the Liturgie commands, not to put the holy bread into the peoples fingers, but into theirs hands, ſo the meaning is, it ought to be delivered in the palms of their hands, as a ſafer convoyer unto the mouth, then the uſe of thumb or fingers, as *Damaſcene* hath it. Let us come to the ſacrament with an earneſt deſire, and framing our hands like to a croſſe, let us receive the body of Chriſt crucified, laying our foreheads, eyes, and lips, neer unto it. Conceive it as a divine coale to burne our fingres; to conclude, in my opinion the left hand bearing up the right, and both croſſing about the wreſts, and the palme of the right hand being open and upward, the bleſſed ſacrament of Chriſts body may be received. Let the Chriſtian heart judge if this be not the ſafer way, and thus the Apoſtles themſelves might receive the ſacrament, and perchance did. *Ibid.* page 620. Concerning the ſacred wine, the Laicks were wont of old *canna haurire dominicum ſanguinem è calice*, and ſo was no danger of ſpilling one drop. *Tertullians* teſtimony is expreſſe, we are ſore troubled, and paſſionately ſuffer, if one drop of the ſacred wine, or one crumbe of the ſacred bread fall to the ground, which in deſpite of ſome noveliſts, I will apply to the ſacramentall morſell. *Ibid.* page 621. The croſſe not only ſtood upon the altar which *Chryſoſtome* avoweth, but alſo was drawn upon the Euchariſt, and afterward on the ſame myſticall bread Chriſt crucified was formed, ſo farre *Baronius*: and I have read other where that the ſigne of the holy lambe was ſometimes painted on the Euchariſt.

That ſitting at the communion is a prophanation of the table, that not onely the Euchariſt it ſelfe, but alſo the very altar whereupon it lies, muſt be adored, though for this practice there were no other canon then the Biſhops naked example, (ſſſ)

(ſſſ) *Ib.* p 655. If one ſhould receive the bleſſed ſacrament ſitting, or halfe ſitting, or halfe kneeling, though theſe geſtures be not in particular forbidden, yet they are a prophanation of the Lords Supper, as being forbidden by the generall rules. *Ib.* p 644. The primitive Church did kneell to the altars, *eris Dei ad genicolari eſt adorare ſacroſanctum altare*, if at their firſt aproach neere the altar, they adored the altar, doe ye not thinke that they did adore Chriſt when he was to be taken at the altar?

yea that the Church wherein the altar ſtands muſt be ſo reverenced, that none may be covered therein, and all in their removing muſt goe towards the doore backwards, holding their face towards the

(ttt) *Ibid.* page 643. How hath my ſoule abhorred to ſee ſome men labour to magnifie

themſelves as they thinke above the people who keepe off their hats, whileſt the Atheiſts are covered and kneell, whileſt they moſt prophanely doe ſit, the loweſt humiliation it too little in that moſt ſacred place, they fell on their faces when they came into the Temple, and they went backward out of the Temple, with their faces ſtill looking towards it. So great reverence did the very Jews ſhew towards the Temple: neither is it ſhame for us to imitate them in our ingreſſe and regreſſe.

altar, after the old commendable cuſtome of the Jewes. (*ttt*) Neither this alone but the very Church yard muſt be taken for holy and conſecrate ground. (*uuu*)

(*uuu*) *Ibid.* 542. The Church yard is a conſecrate peece of ground, the ground is holy, *hic locus hic ſacer hic nulli mingere fas eſt.*

(*xxx*) *Ibid.* p. 24. On the aniverſary feaſts in the remembrance of the dedication of our Churches after ſacred exerciſes performed, feſtivity, mirth and jollity, may be uſed, when the Apoſtle ſpeakes of piping and harping, giving a diſtinction in ſounds, whereby it may be knowne what is piped, it is very probable he alludeth unto piping and harping unto dancers, whoſe tune guides the meaſures, but to be breefe, it is not dancing that we ſo much ſtrive for in our revells or feaſts of dedications as all other lawfull recreations, with friendly neighbourhood, and harmeleſſe goodfellowſhip, with putting on of our beſt apparell. (*yyy*) *Ibid.* p 652. The prayer following conjoyned with the operative abſolution, is to be done by the Prieſt or Biſhop; *Ibid.* 138. Good Lord commute the eternall torments which I have merited into the temporall puniſhments which thou inflicteſt upon me.

And alſo the dedication of every Church ought to be celebrate ſolemnly with aniverſary feaſtings, with dancing and revelling. (*xxx*)

He tells us likewiſe that abſolution is operative, and that externall torments by commutation may be converted in temporall puniſhments. (*yyy*) In this mans writs are many ſuch crotchets, which for haſte to be at an end I muſt paſſe.

I intended to have extracted from Maſter *Hoards* Love of God, the articles of Arminius, which hee in that booke moſt malepertly ſets downe backed at length with the remonſtrants arguments, and calumnies: But the labour I conceive now to bee needleſſe, ſince the Doctors *Twiſſe*, and *Davenant*, are at laſt permitted to divulge their long ſuppreſſed re-

replies, wherein they have beaten to peeces all the Pelagian grounds, which that impudent man was licenced to print at London ſeven yeares agoe, without the leaſt reprooffe from any of the faction to this day, I had remarked much more of this evill ſtuffe, ſowne by the envious one in the field of our Church while the moſt of men did ſleepe: but now the world is wakened, the evill workers are fully diſcovered, their workes of darkneſſe, are to their ſhame pointed out before their face, by every common hand: Safely now may I give over this labour, rejoycing in the Father of lights, when over all this Ile, and moſt in both the houſes of this bleſſed Parliament; I doe behold ſo many lamps burning, ſo many trumpets daily blowing againſt the hoſte of Midian. That my little ſpunike is no more diſcernable, nor the voice of my ſmall inſtrument more audible among ſuch a number of loude ſounding cymbals.

I have all my deſire: my challenge in every point is fully juſtified to the ſatisfaction of all, without the contradiction of any: the truth of God is vindicate, the errors of arminianiſme and popery, are caſt backe upon the face of the undermining faction, for their perpetuall ignominy. The prime leaders are in a faire way to receive from the hand of juſtice their due deſervings, the ſimple ſort are recovered from the ſnares of their ſubtill ſeducers, the part that remaineth ſound, is eſtabliſhed in a more fervent love of the brangled truths. The Canterburian plots are laid open, deteſted, hiſſed at by all, in whom the ſmalleſt ſparkes of ingenuity and good nature, let

be of the grace of God doth appear: when all this is apparent, I find no more remaining for me, but to ſit down without further trouble, to bleſſe the Lord for his wonderfull workes, and to eate with joy the fruits of a good conſcience, from my laborious endeavours in the moſt doubtfull times, to contribute all my ſtrength for bringing to light theſe myſteries which now are deciphered, and with joy looked upon by every vulgar eie. Truly the Lord is God, the Lord is God, he hath helped the people who are [illegible] unto him, his right hand hath done valiantly, the ſighs of the poore hath come up before him, he hath laid low the crowne of pride, the lofty City he hath laid in the duſt, that all who goes by in any poſterior generations, may ſing aloud his praiſe, and his onely in Sion the beauty of his holineſſe, Bleſſe thou the Lord O my ſoule. *Higgaion Sela.*

A Meditation upon the Canterburian faction, written, as now it ſtands, in the yeare 1633.

PIorum animis permoleſtum accidit, præter alia quæ ſimplicium pedibus Satanæ manus objicit quotidie ſcandala, hoc inſuper in Eccleſia malum hodie conſpici, paſtores ipſos veterum pertæſos dogmatum, impetu nimis quam vehementi ad innovandum ferri: neque id quidem vel in paucis vel levioris momenti minutiis, ſed tot tantiq; ponderis aperte in pulpitis, in ſcriptis editis, dudum convulſa ſunt; & alia indies clam in conclavibus inter familiares muſſitantur, mox convellenda, ut quos tandem habitura ſit fines audacia, conjectu difficile videatur.

Non din eſt cum certum plariſque fuit nil ultra poſtulari quam ut Epiſcopi ſecundum articulos Perthenſes eccleſiam regerent in pace: verum enimvero longè diverſa mens nuper emicuit eorum, qui nunc ad libidinem Eccleſiæ clavum circumagitant. Optimum & mitiſſimum Principem blanditiis calumniis & omni novatorum artificio urſerunt, impulerunt, ut pro imperio vellet aliquando mandare, efficere, cogere, quicquid apud Anglos eſt ceremoniarum amplecti ſine ſcrupulo. Quidſi & hactenus nos habeant obſequentes, ſiccine ſufflaminabitur novationis rota? Nihil minus: deverandum adhuc, nil nauſeante ſtomacho quicquid in Arminianis Dordraceni patres damnandum cenſuere.

fuere! Sacrosanctum adeo ipsis est Arminii nomen ut si-
quis ejus familiam vel verbo laeserit, schisma & seditionem
olere pronunciaverint edicto, verum qui Dordracenorum
seu decreta seu personas extollere vel voce vel calamo eru-
ditionis aliqua cum specie potuerit, hic ille vir est cujus vir-
tuti nulla beneficia nulla dignitates digna satis sint pro me-
ritis praemia: eo jam perventum videmus, quo non ipsam
ausam audaciam aspirare Putassemus olim: Arminianis-
mus Anglicanorum rituum cumulo superadditus, si quem
non premit Herculeos habeat humeros oportet: nostri ta-
men Atlantes, ac si jam dicta levitarent graviora ferendo
se pares ostentant.

Quantum absurditatum papanarum acervum non An-
glis tantum sed & Belgis Arminianis exosum per impu-
rum os Montacutii simul & semel evomuere nuper impune,
novit orbis: arbitrabamur ruptam ea tempestate veneni
vomicam quanta quanta fuit totam eructatam fuisse: con-
tinui tamen de novo fetores exhalantes subsidere adhuc in
fundo persuadent quod nondum orbi apparuit virus: pa-
rum est in baptismo necessitate infallibili omnes omnino in-
fantes etiam reprobos regenerari, justificari, sanctificari:
in sacra coena convenisse semper inter partes, Calvinianos,
Lutheranos, Pontificios, de omni eo quod est scitu vel ne-
cessarium vel utile, realissima scilicet corporis & sanguinis
Christi praesentia, litem esse solum de praesentiae modo quem
scrutari curiosum invenire est impossibile: Episcopatum
juris esse divini, adeoque qui in reformatis omnibus Eccle-
siis, praeter Britannicas, sacra tractant ministri, ordina-os
esse contra legitimum jus, utpote à Presbyteris quos jus di-
vinum ordines ut loqui amant, conferre vetat. Ista minu-
tula sunt si adsequentia conferas templa non modo ornanda
imaginibus sanctorum, sed ipsum etiam Trinitatis idolum
legitime formari: super altare eucharistiâ vacuo cruci-
fixum poni debere, & coram eo qui genu non flectit, indi-
gnum qui ecclesiastico munere fungatur; nullam in Eccle-
sia Romana nominari haeresin posse, quos habent stramineos

supra

ſuprafundamentum errores, tantum abeſſe, ut errantium ſalutem in ullo periculo ponant, ut etiam non neceſſe ſit quenquam à Romanenſium communione ſecedere, nec à noſtris ſacris ob errores Papanos ullum arcendum: juſtificationis litem meram eſſe λογομαχιαν.

Hæc & hujus generis plura qui tenent arcte adeo & animoſe ut quos ſequaces non habent abominentur, calumnientur ut Puritanos, quid ipſis porro conſilii ſit, ego quidem ea lippitudine ſum, ut non perſpiciam: plenum meditari papiſmum mens non patitur ſuſpicari, credat Judæus apella viros doctos & multæ prudentiæ uſque adeo delirare, ut putent regno, Eccleſia, ſibi, ſponte gratiſque ſubeundum tyrannidis Pontificiæ jugum, quod ex ipſis Pontificiis omnes, quos non dementavit palpabilis ſuperſtitio multo graviſſimum non ſine ſuſpiriis ſentiunt, & totis animis cuperent excuſſum. Sperare ipſos à Pontifice ſe poſſe recipi niſi plene ſua colla Petri ſubjiciant plantis, non patitur multorum etiam recens experientia; Sciunt quæ Spalatenſi quæ Marſilio Romæ, quæ Paulo Servitæ Venetiis, & aliis alibi nuper contigerunt. Quid ergo mentis habeant magnus Apollo divinet, videntur Eccleſiam deſiderare novam, quam cæteræ omnes quotquot in orbe celebrantur Chriſtianorum ſocietates ut primum cognitam ſtatim averſentur.

Sed nova dies nova dudum recluſit myſteria.

Verum iſta tempori ſcrutatoris cordium miniſtro, in lucem protrahenda relinquuntur, nobis non lubet eſſe Vatibus. Interea qui ſe blandiſſimis novatorum Zephyris circumagi, qui ſacroſanctam in qua renatus eſt Eccleſiam à fundamentis everti non vult, det operam ut probe conſpectos habeat, quos Eccleſiæ lapides ſuis machinis impetant noſtri Poliorcetæ, hos omni materia muniat, ne ſi excutiantur, ſequatur ruina; diligenti ſtudio incumbat articulos omnes pernoſcere quos ſua conantur hoſtes heterodoxia corrumpere; videat quæ noſtri dudum contra adverſarios imprimis ex Scripturarum fontibus protulerunt, quæ iſti viciſſim ex ſuis lacunis hauſta regeſſerunt; comparet ad hæc novatorum dicta, in quibus gloriantur ſatis cum ſupercilio

cilio quasi supra vulgus literatorum eximii quid sapientes, inveniet vix aliud ipsos ferre, quam errorum veterum à magnis Theologis quos hi non alia de causa minimi faciunt, jure meritissimo dudum explosorum farraginem.

Nobis equidem nullus est animus quenquam onerandi scriptitatiuncilis nostris, multo putaremus conducibilius oppressum & tantum non obrutum libris orbem levare tradendo multas voluminum myriadas Vulcano in sinum, ne hinc amplius emergerent plumbei imo lutei permultorum labores: magnum hujus operæpretium, bonæ studiosorum horæ non perirent, ut sæpe nunc, inanes; dum non esset aliud in quo tererentur, quam vel gemmea vel aurea saltem argentea divinorum ingeniorum monumenta. Hoc unum nobis est instituti, colligere quæ nostramet subsidio esse possint memoriæ multo fluxissimæ si quando cum novatoribus necessario congrediendum.

Licet non putemus necessarias valde in hoc certamine disputationes verborum, parvam adhuc spem præse tulerunt novatores in ponderibus rationum, omnis in aulicis fiducia, donec istius familiæ principes irrepserunt in aulam (quibus artibus vulgus loquitur) altum ab ipsis in publico silentium: qui posthac Ecclesiam implevit tumultus sopiendus facile videtur, ut primum ferventi hodie in aula gratia frigidam Dominus suffuderit. Regum corda in manu Domini; qui patitur bonum, si quis in Christianis, principem, existimare viros eos prudentes & pios quibus Ecclesiæ gubernacula securè commendari possint, qui reipsa tamen pietatis pelle tantum indutii intus rapaces lupi, astuti vulpes, oves Christi vel irretire cassibus vel exigere caulâ conantur, quo sic in apricum ducatur ex diuturni latebris, aliorum vivida pietas, aliorum ad radios tentationum flaccida hypocrisis: Idem Dominus suorum ex longinqua somnolenti: ex perrectorum precibus & pœnitentia exoratus, quando subdolorum consilia pellucida regi reddiderit; confidimus, exigentur aula & bonorum omnium conventibus ut Reipublicæ pestes, ut Ecclesiarum vastatores

&

& incendiarii, & quicquid in regno jamdiu turbarum ſerie unici autores.

Ne quis vero miretur homines ad miraculum verſatos & ad fallendum ipſa natura factos piiſſimi Regis animo obrepſiſſe, perpendat ipſi Davidi Zibam feciſſe fucum: Conſtantino in eum gratiæ locum evaſiſſe Arianorum Principem & caput Euſebium, ut non ipſe modo, à Nicomediæ aulicæ etiam urbis epiſcopatu, in Conſtantinopolitanam ſedem contra canones aſcenderit, ſed & Arium adduxerit in aulam, maximo orthodoxorum omnium eam dolore: impetraverit hypocritæ hæretico non mediocrem Imperatoris gratiam, & literas non commendatitias tantum ſed mandatorias, imo tandem minaces Athanaſio ut reciperet in Eccleſiam: criminibus fictis falſiſſimiſque Euſtathium cujus Niceæ prope princeps locus ab Antiocheno Patriarchatu in exilium propulerit: Athanaſium item ab Alexandrino: hoc uno nomine, nam cætera calumniarum nubes evanuerat, quod Aulicorum Arianorum calumniis perſuaſus optimus Imperator crederet virum eſſe ſuperbum & ſeditioſum.

Ecce quid valuit ipſo ſuperſtite Conſtantino verſipellis hypocriſis; patriarchatus orientis uterque, omnes aulæ vicini epiſcopatus ab Arianis occupati. Arianiſmus eo verborum lenocinio depictus, ut non hæreſum modo ſed & errorum catalogo eximeretur; Niceæ lumina & flos ut ſuperbi & ſeditioſi homines pulſi in exilium. Iſta videndo non vidit ipſe Conſtantinus, aulicorum Epiſcoporum artes viro alias perſpicaciſſimo tenebroſam caliginem offuderunt. Mirandæ minus Conſtantii & Valentis orthodoxorum aduſque cruentiſſima tormenta perſecutiones; & tamen virum cætera bonum etiam noſtri Conſtantium depredicant. tantum deliquit in uno quod patulas nimis aures aulicis Arianis contra orthodoxos præbuerit, Arianorum ille patronus orthodoxorum perſecutor, orthodoxus tamen non Arianus. Superiorum exempla ſæculorum cum in noſtro recurrunt ſub nova quidem veſte, ipſiſſima tamen antiquorum lineamenta

vultuum præ ſe ferentia, in recognoſcentibus tollunt admirationem, quam alioqui nova omnino facies maximam ignaris incuteret.

Eſto fixum trabali clavo quicquid tandem malorum in Eccleſiam invexerunt Ladenſes, & quam mox effuſuri videntur Iliada, omnem potius alium pro autore, pro fautore poſtulare, quam Carolum Regem; domi peregrinus eſt quiſquis neſcit qui vir ille ſit. Verum eſt novatores Ladenſes omni ope niti ut ſuffuratum Regis nomen ſuis ſceleribus aliquando prætexatur, & quo id effectum dent omne calumniarum genus ſtruere, quibus benigniſſimum Regis animum avertant ab his, qui ipſorum apoſtaſiæ adverſari decreverunt: depingunt monſtrum horrendum informe ingens, quod Puritanum vocant hac induunt larva, non eos tantum qui nonnulla in Anglorum ritibus reformata deſiderant, verum etiam ſi qui tenelli adeo ſtomachi ſint, ut reſpuant quam vel Arminius vel Spalatenſis vel Caſſander vel adhuc in ſui cerebri culina Ladus coquit pultem, hi omnes craſſi Puritani ſchiſmatici ſeditioſi. Ieſuitarum fraterrimi fratres, his nominibus deferuntur ad piiſſimum principem, quicunque orthodoxorum pietate modeſtia charitate præ cæteris clarent, his omnes in aula aditus præſtruuntur nulli ad apologiam præbetur auris.

Agnoſcimus Domini dextram, hoc equidem meritum eſt noſtrum veritatem non amavimus plærique, teſtatur in omni ordine ſcelerum cataclyſmus, qui ubique nullo obſtante pœnitentiæ repagulo exundat, quapropter ſi divina manus irarum aperiret abyſſum, & indignationum cataractas ſolveret, quo gens impia calamitatibus obruta & excuſſa terris in inferni præcipitaretur profundum, multo juſtiſſimam plectentis ſeveritatem fateremur: nunc vero cum levioribus cædentem flagris ſentimus, indulgentiſſimam patris dextram exoſculabimur. Omnis noſtra pœna Conſtantini ſunt dies; optimus & ſine pari princeps non putat hypocritas, qui tanta arte fictam pietatis ſpeciem induerunt ut ipſos artifices facile fallat, non putat errare, qui ſibi perjurio negare parati

ſunt,

ſunt, quos aliis inſtillant errores, & quæ fatentur ſe ſupra vulgus ſapere, iis illinunt ſophiſmatum pigmentis, ut veritati proxima poſſint oculatiſſimis videri; homines δεξιότητος & ingenio induſtriaque magnis negotiis pares, Eccleſiis præficiendos putet; his adverſantes & ad ſe delatos in horrenda veſte Puritani, ſeverè ad exemplum multandos exiſtimet: Iſta omnia ante Carolum Conſtantinus, verum confidimus affore tempus cum clementi magis lumine dignaturus ſit Rex optimus introſpicere, quid tandem ſub invidioſo Puritani mormoluceio latere poſſit, quid item de aurata Ladenſium contegat ſuperficies: Hac cum illuxerit, totius regni gemitibus multum vocata dies, ſperamus daturam Eccleſiæ ſolidum firmamentum, quæ nunc non tantum ſciſſa eſt, ſed & ab alto culmine ruinam minatur: illa lux confidimus Ladenſes detrahet de thronis ad tribunalia de graviſſimo apoſtaſiæ crimine reſponſuros. Interea dum tenent thronos nelatium heterodoxiæ peſtis ſerpat, videant ſinguli quam merito reformata Eccleſia evomuerit, quod hi vix aliis quam ab hoſte mutuatis condimentis recoctum, apponunt reſorbendum.

A

Meditation upon Antipuritaniſme,

written at that ſame time.

SÆpenumero ſubit admirari unde ſemen habere poſſit odiorum flamma, qua Puritana gens ubique conflagrat. Rudis nimis eſt cum antiquitatum tum novitatum in Eccleſia quiſquis neſcit quantopere noſtri abhorreant ab omnibus quæ quondam Puritani ſibi propria fecere. Sed eſto revixerit in noſtris una cum nomine ipſiſſimus Puritanorum genius quid tandem præſens experiri merentur ſæculum aſperius quam omnia priora? Puritani florentiſſimis Eccleſiæ ſæculis licet in ſchiſmate pertinaces, ea tamen pietatis, probitatis, orthodoxiæ fama claruerunt, ut Imperatores Conſtantinus, Theodoſius, uterque, & alii, ut Epiſcoporum Catholicorum optimæ notæ plerique, cum ipſis amice, imo familiariter vixerint: Vix alius quam hæretici, iique nigerrimæ cutis, moleſtiam creare conatus eſt. Ab Arianis primum diriſſima perpeſſi ſunt ſed quæ ipſos Catholicis chariores & conjunctiores reddidere. Nullum Macedonio feraliorem hoſtem ſenſerunt, verum hujus in Puritanos furor deſiit in hæreſin, Arii non parvo pejorem quam Synodorum univerſalium altera non ſtatim valuit exſtinguere. Simillima Neſtorii fortuna fuit, quam hic primum in Patriarchali throno caput extulit, omni conatu nixus eſt,

etiam in publicis Eccleſiæ diatribis, ab Imperatore mitiſſimo extorquere ſibi licentiam cunctis exagitandi malis, quoſcunque in religione à ſe diverſa ſentientes repperiſſet. Principis equidem favor ea tempeſtate furentis rabiei Puritanos eripuit, animadvertendum tamen Epiſcopi in aliis perſequendis ardorem erupiſſe in hæreſin ejus pravitatis, ut vix tertia Oecumenicarum Epheſi Synodo potuerit cura sisti.

Fatemur in hiſtoria notari bonorum aliquando virorum in Puritanos iracundiam ſed profecto quantum memini ſemper iſtas licet in optimis viris iras nigrum theta transfigit. Chryſoſtomus nunquam ſatis laudibus cumulatus, in itinere Epheſino, multas Puritanis Eccleſias abripuit: verum hæcce violentia Princeps apud Deum cauſa putabatur, calamitatum quibus diviniſſimus vir mox obrutus occubuit in exilio. Cyrillus quoque Alexandriæ Puritanos oppreſſit, hic vero præter alia quæ domi foriſque paſſus eſt adverſa, hac infamiæ nota ad omnem poſteritatem inſignitur, quod Epiſcoporum primus ageret Dynaſtam hoc eſt ſæculi typhum atque tyrannidem in Eccleſiam inveheret: etiam atque etiam videant qui capitales cum Puritanis inimicitias exercere ſemet hodie gloriantur ne in ſuum attrahant caput antiqua Puritano maſtigωn ſupplicia, ſi viri ſint cæteraboni ne qua ſæculi calamitate injuſta luant odia: ſin mali, ne in damnandos errores vel horrenda flagitia collabantur.*

* Quanquam hujuſce conſilii nullus hodie amplius appareat uſus; miranda Dei bonitate una cum Epiſcoparu ex Scotia Puritaniſmi nomen (nam res ibi nunquam adfuit) jamdudũ eſt profligatum: ut primum iſte ſchiſmatum fons exciccatus eſt omnis ſtatim diviſionum umbra, omnia ſectarum nomina evanuerunt. Quæ ſuper eſt in Inſulæ reliquo Anglicani Puritaniſmi calumnia eam quoque in æternum oblivionis barathrum depulſam iri ſperamus ut primum Epiſcoporum illic quoque ruina omnes omnium ſectarum infames titulos una ſecum contumulaverit. O quantum fœlix tam fauſto funere foſſa.

FINIS.

The chiefe Errata are theſe following.

IN the preface, pag. 12. line 11. read is. In the Treatiſe, p. 10. l. 13. r. came. p. 15. l. 18 Antiarminian. p. 21. the margine at the foot of the page, dele. p. 38. l. 38. r. aut. p. 41. l. 29 r. apoſtolicæ. p. 45. marg. l. 12. r. omnis. p. 47. l. 3. r. of all. p. 47. marg. l. 11. r. certe. ib. l. 14. r. animalia. p. 49. marg. l. 11. r. ſubiere. ib. l. 23. r. macerie. p. 53. m. 6. r. on. p. 56. l. 6. r. injuries. ib. m. l. 20. r. ſcilicet. p. 59. l. 22. r. it at their p. 60. m. l. 43. r. invocation. p. 61. m. l. 34. r. dedit. ib. l. 35. dele ne. ib. l. 39. r. quandam. p. 66. l. 36 r. ſyllab. ib. l. 38. r. prædicat. ib. l. 39. r. de. p. 68. l. 45. r. but a Catholick. p. 69. m. l. 18. r. juſtificat. p. 71. m. l. 25. r. ἀδιωάτον. p. 72. m. l. 43. r. divina. p. 76. m. l. 48. r. myſterie. p. 77. m. l 7. dele et. ib. l. 8. r. nimirum. ib. l. 9. r. διαλαγια. ib. p 17. r. γνησιε. ib. l. 19. dele of. ib. l. 21. r. cenſores. ib. 29. r. temere. p. 104. l. 18. r. incomparably. p. 114 m. l. 2. r. uſurpations. p. 115. m. l. 33. r. Chriſtian. p. 118. m. l. ult. r. numbers. p. 119. m. l. 1. r. black libell. p. 124. m. l. 25. r. eccleſiaſticæ. p. 126. m. l. 26. r. urgeri. p. 127. l. 10. dele hy.

In the Supplement, the preface, p. 2 l. 4. r. this. p. 21. l. 12. dele yet. p. 22. l. 1. r. ſo. p. 25. l. 7. r. ſhall. p. 26. m. l. 30. r. affectui. ib. l. 38. r. promiſſam. p. 27. m. l. 28. r. otioſam. ib. 32. r. næ. p. 56. l. 12. r. Iconomachian. ib. m l. 34. r. imagines. p. 54. m. l. 13. r. irreſpective. p. 55. l. 30. r. is by way. p. 68. l. 4. r. obſequio. p. 68. l. 16. r. eternall.

The miſplacing of diſtinctions, and ſome other literal eſcapes, muſt be remitted to the Readers diſcretion.

A Poſtſcript for the perſonate Ieſuite *Lyſimachus Nicanor.*

GOod Father *Lies-make*, yee do no new thing to parallel the *Scottiſh* Covenanters with Ieſuits, it is the old and oft rechanted ſong of your fellows, to put Ieſuits and Puritans (which name all muſt be content to beare, who will not under your conduct be led backe to *Rome*) in one Category, to make them but two ſingulars under one ſpece, both moſt furious Rebels, and by open profeſſion moſt ſeditious Traitours, yet with this difference; that the one, becauſe more oppoſite to you, muſt partake more of the nature of the ſpece: The Puritan (as yee muſt have leave in this ſeaſon of your Kingdome to play the *Nomenclators*) is growne ſo big a Traitour, that ſcarce any roome is left for the Ieſuit to ſtand beſide him. Not long agoe, it was the

It is the common ſtratageme of the *Canterburians*, to ſlander all their oppoſites with Jeſuitiſme.

equity of your brother *Montagu*, to grant the Iesuit the favour to march with the Puritan under the same colours, in the same ranke, as Devils equally furious, unhappily borne, and fostered to keep *Rome* and *England* asunder: (*a*) But now it is the wisdome of your Grandfather *Lad*, to marshall them much better, the Puritane must be far advanced, the Iesuite must stand at his back, that so all stroaks, all darts, may light in the body of one, while the other escapeth without any wound, so much as of a word. In the very face of that honourable Court of the *Star-chamber*, his Grace dare be bold to avow his advice to the King, to go with the Puritans beyond nose-slitting, cheek-burning, fining above their worth, perpetuall prisoning: But for the Iesuits his moderation, his Christian patience must be proclaimed to the World, hee must glory before the King, that he counts it unbeseeming his Grace, to serve them with so much as course language, let be to intend their persecution in the least measure. (*b*)

(*a*) *Supra cap.7.A.A.*

(*b*) *Chap.8.L.M.N.* For hatred to the Puritans, the *Canterburians* are content to turn Jesuits.

Yee must therefore Master *Lies-make* be content to want the honour of the invention, of this parallel, for the stratagem is old, and now become triviall, only in this, the rare quickneſſe of your wit is to be applauded, and the glory of some new invention here, is not to be denied to the singular dexterity of your engine: Yee are the first of the *Canterburians* I know, who for the hatred of their party was content avowedly to enter the Iesuits Order, and put on their habit, that from under the maske of their broad Hat, might be spued out on the face of the Covenanters, such a torrent of pestiferous venome, as none would suspect could flow from any other fountaine, then the heart of a very Iesuit:

ſuit: Surely yee act the Ieſuits part ſo well, that it ſeemeth yee have much more of him then his hat and habit: By too curious imitation of his behaviour, ye are ſo habituate in his nature, that ye are not like in haſte, though ye would, to lay it aſide. In this your Pamphlet yee vent ſo much impudency, ſo many lies and ſlanders, ſo much ſpight and cruelty, and diſdainfull pride, ſo ſalt and bitter ſcoffings, mockings, railings, and which is worſt of all, ſo prophane and blaſphemous abuſe of holy Scripture, for yee make it alway the channell where-through your wicked humours muſt run, for the overwhelming of your enemies: In theſe Ieſuitick arts ye prove ſo excellent, that in the very firſt yeere of your Noviciate, you may put in for promotions *per ſaltum*: Sundry Provincials have not all their dayes kythed ſuch cunning as you already, if ye make a proportionall progreſſe, a few yeeres may make you Generall of the Order, if ſo be your minde can ſerve you to change your Nation the third time; and as yee have turned from *Scottiſh* to *Engliſh*, from *Engliſh* to *Iriſh*, yee can be content to ſweare your ſelfe full *Spaniard*, at leaſt a devout ſervant to *Philip* the Fourth for the advancement of his Catholike Monarchie, though never ſo much to the prejudice of your olde Maſter King *Charles*, and all Chriſtendome beſide.

Your name demonſtrates your vanity and pride, qualities familiar to your Order: Yee muſt be no leſſe then the ender of the plea, and that by a victory: Truly you come in good time to the *Canterburian* troops, no Chieftain can be ſo welcome to them as you, if a *Lyſimachus* will convoy them, and breake the battaile of the poore Covenanters without ſtroke; or if ſome

The decipheting of the name of *Lyſimachus Nicanor*.

ſtrokes muſt be diſtribute, yet if *Nicanor* be on their ſide, it is the top of their deſires. But things are not alway correſpondent to their names; Etymologies are ſometimes antiphraſtick: who before the fight, muſt needs ſtamp their Enſignes with ſtyles of victory and triumph, are compelled ſometimes to ſee their too precipitate joy and gloriation end in diſgracefull diſpleaſure. Or is this only your vanitie in hiding of your name to proclaime it, in *Lyſimachus* to tell us you are Doctor *Leſlie*, in *Nicanor*, that yee are Biſhop of *Doun* and *Conar*? though this had not been put in the Frontiſpice of your booke, yet any who had peruſed your former Schenick Writs, that Comedie of your ſeven Sages, that Tragick harrang to your ſilly Prieſts, which for the glory of your name behoved to walke over-ſea even in a Latine gowne, might eaſily have gueſſed at your ſtyle and humour in this your laſt Writ: Your profeſſed abode over Sea, your impotencie even without all occaſion to keepe your ſelfe off the *Iriſh* Oath, off theſe *Scottiſh* Miniſters whom ye did baniſh from *Ireland*, off the exceſſive praiſes of your Patron the Deputy: Theſe and ſuch other paſſages of your book, lift up your maske, and lead any who will, under the ſhadow of the *Jeſuits* Hat, to behold D. *Leſlies* head, that upon it, without miſtaking, may bee caſt all the Garlands of Honour, which the penning of ſo brave a piece in ſo neceſſary a time doth deſerve.

The Lands griefe is the *Canterbwians* joy.

But who ever you be, whether *Leſlie* or *Maxwell*, or *Michell*, or who elſe of the faction, (for as now the report from *Ireland* goes, the Book hath not any one certaine Authour, but the matter of it collected by ſundry, was diſpoſit and put in that ſhape by *Bramble*

of

of *Derry*) certainly yee are a merry man in a very unſeaſonable time: When the whole Ile is in ſadneſſe and dole, in feare and trembling, yee are upon your congratulatory Epiſtles; And why not? Theſe are the dayes yee have panted long for, fire and ſword is your element, rather then Epiſcopall honour ſhould lie in the duſt; fire and water, heaven and hell muſt all goe thorow other: yet who knoweth but your ſinging in ſo foule weather may end in mourning to you, and joy to all thoſe who now are weeping for that blacke ſtorme which yee and his Grace your Prince have raiſed in our Climate.

The only point wherein ye make Covenanters draw neere to *Jeſuitiſme* is in their doctrine of the civill Magiſtrate, which yee branch out in ſixteene particulars: Is it not then your minde, that whoever leaveth the Proteſtants in one head of Doctrine, doth give to the *Jeſuits* matter of congratulation, and a good ground to expect their totall apoſtaſie to the popiſh Religion? This is the only ſcope of your whole Booke: What then doe you thinke of your fellows, whom I have aſſayed to cõvince by their own teſtimonies of a defection from the Proteſtants to the worſt of the *Jeſuits*, not in one head, but ſo exceeding many, that very few controverted heads do remayn, wherein they are not joined long agoe with the *Jeſuits*? Shall partiality ſo far predomine with you, that wee Covenanters for conformity with *Jeſuits*, in one point alone, muſt be reputed Apoſtates from the Reformed Church to *Rome*, yet ye *Canterburians*, though ye declare your conformity with *Rome* in twenty, in an hundred, yea, well neer in all the controverted heads of doctrine, no man without a great

If wee in one point, our adverſaries in an hundred are Jeſuited.

great taſh to his charity, may begin ſo much as to doubt of your full Proteſtantiſme.

That one point wherein yee make us Ieſuited, *is the doctrine of the Magiſtrate*: This to you is the head of Proteſtant Faith, and all their other Tenets but members following that head, your practice is very conſonant to this your profeſſion; for your new doctrine of the magiſtrate is the firſt and moſt beloved article of your Creed, which above all other you preach and preſſe with extreame violence: Your new ſtamped oath of allegence and ſupremacy whereby yee would ſet up the King in a place ſo farre above the ty of all lawes, divine and humane, as his royall heart hath ever abhorred to bee made ſuch an idoll: Good Princes in this are like the Saints in glory, all which giveth to them a degree of honour exceeding the ſphere of man, and entrenching upon Gods proper glorie, they eſteem them, as they are indeed nothing but flattering effronters of their ſacred perſons.

The bounds of Princes power, and peoples ſubjection, are points of State, not of Religion.

That which yee call the head of all proteſtant Religion, readily doth not concerne Religion at all: Religion indeed doth oblige the conſcience to give unto all Magiſtrats their due honour and obedience, but the bounds and limits of that obedience which is the only point yee ſpeake of, Religion medleth not with them till the civill lawes of States, and Empires have clearly defined them. No Religion will oblige a *Spaniard* to bee ſo farre ſubject to King *Philip*, as a *Grecian* ſlave muſt be to the great *Turke*, neither doth any Religion equall the *Poloniſh* ſubjection to their King, with the Spaniſh to theirs. doth any Religion oblige the Electours of *Germany* to be ſo much ſubject to their Empe-

rour-

rour, as the Nobles in *Pole* are to their King, or ſo little ſubiect as the *Venetian* Senat is to their Duke, or the States of *Holland* to the Prince of *Orange*? the civill laws and cuſtomes of nations, ſet down the limits both of the Soveraigns commanding, & the ſubjects obedience: Religion cauſeth theſe march ſtones conſciencioufly to be keeped when once policy hath fixed them. It ſeemeth yee intend to make *England* quit their priviledges, and burn their *Magna Charta*, to make *Scotland* bury their Aſſemblies, and Parliaments, that a blank may bee put in *Canterburies* hand to write downe what lawes hee will for the Church and ſtate of both the Nations: but thankes bee to God that King *Charles* doth live, to be judg betwixt you and us in ſo materiall a queſtion.

The preſent danger of this Ile to fall in hands of the Pope and *Spaniard*.

Yee tell us further in your preambles, before ye come to your firſt parallel of Pope *Vrbans* hope, to make *Scotland* returne to *Rome*, yee might have told us more from your companion *Con*, who is more acquainted with *Vrbans* ſecrets then other men, that the Pope hath a pretty confidence to joyne *England* to *Scotland*, that ſo the reduction of the whole Iſle, and your *Ireland* with it, to the See of *Rome*, may be ſet up as an eternall Trophee to the honor of this Popes family: Surely the ground ſtones of this hope are laid on ſo deep plots, that except the hand of God & the King in this preſent Parliament pull them up, Pope *Vrban*, for all his age, may yet live to put the triumphal copeſtone upon that building. We grant you alſo that the Pope and Ieſuits, as yee ſay, are hovering above the head of us all, to fall upon the prey of all *Britain*, when both parties, which your malice will compell to fight, are wearied with mutuall wounds; in this propheſie wee think you but

too

too true Divines, ſpecially if yee will adde, which all without the gift of propheſie may ſee to bee conſequent, that when the Pope hath gotten the ſoules of thoſe who out-live this war for his part, his ſonnes the *French* or Catholike King, will not be quiet, except for their ſhare they get the bodies, the goods, and liberties of all this poor Iſle.

The moſt hated of the Covenāters, proceedings, their covenant it ſelfe, is approved by the King.

Your other gibes at the Covenanters proceedings ye might have holden in, if the honour of the King had any waysbin dear unto you: the worſt of all our actions, even that which yee were wont to proclaime our moſt vile, and helliſh rebellion, ſedition, treaſon, & what elſe yee could deviſe, is now by our gracious Prince, after a full ſearch of it to the very bottom, not only abſolved of all crime, but ſo farre approved, that by act of Aſſembly, Councell, Articles of Parliament, it is commanded to be ſubſcribed by the hearts and hands of all in this Kingdome without exception; ſo that now there ſtands at the back of that long blaſphemed Covenant among the firſt and moſt conſpicuous hands; not onely *Roxburge*, *Lauder-dale*, *Southeſke* and others of the prime Counſellours, but alſo *Traquair* the Kingsgreat Commiſſioner for that effect: Wee hope then that you and your like, if there remaine any ſpark of reverence in your breaſt towards that authority, which oft yee pretend to adore, will not onely for ever hereafter bridle your very looſe tongues, but alſo eat in again, or at leaſt cover ſo farre as you can, for hiding of your ſhame, theſe moſt falſe lyes and unchriſtian railings, which theſe two yeares by-gone in word, writ, print, ye have vomited out againſt our proceediugs, eſpecially that moſt hated and ſlandered paſſage of them, the renewing of our Covenant. The

The first point wherein ye parallell us with the *Iesuites*, is in our oppoſition to Monarchike government. By Monarchike government yee expreſſely enough declare that yee underſtand ſuch an abſolute and illimitate power, as exeemeth the Prince from the tye of all law, and puts in his hand the full libertie to make what lawes hee will, without the advice, let be conſent of Parliament, of Councell, or of any others, and taketh abſolutely all liberty from his Subjects, though met together in Parliament to defend themſelves by armes in any imaginable oppreſsion, even ſuch a Monarchie as the great *Turke* or the *Moger* of *India*, or the *Cham* of *Tartarie*, this day doth enjoy over their ſlaves, that ſtrange kind of government, which in my laſt chapter I deſcribed in the wordsof your brethren. Wee confeſſe freely that our heart is much oppoſite to ſuch a Monarchie: yet nomore then our gracious Prince King *Charles* and his glorious Father King *James* give us expreſſe warrant The one in the fore-cited writ of his Atturny (*c*) abhorring theſe injurious flatterers; who would impute unto him the making of lawes without his Parliament; the other in his Parliamentary ſpeech (*d*) making that Prince a perjured Tyrant who would not gladly bound himſelfe within the limits of his lawes, and theſe men to bee taken for vipers, peſts, and common enemies to princes and people, who would aſſay by their flatteries to looſe Princes from their pactions made with their people at their Coronation, and the ſetled laws of their Kingdome, yea, wee ſhow that your owne great Biſhop *Lad* (poſſibly as great a Royaliſt as is needfull) goeth before us

1. Parallell.
We are for Monarchie, but againſt Monarchicke tyrannie.

(*c*) *Supra. chap.* 8. Q. R.

(*d*) Page 531. A King governing in a ſetled Kingdome, leaveth to be a King, and degenerateth into a tyrant as ſoon as hee leaveth off to rule according to his Lawes. Therefore all Kings that are not Tyrants or perjured, will be glad to bound themſelves within the limits of their Lawes: They that perſwade them the contrary are vipers, & peſts both againſt them & the commonwealth.

with his own mouth, what ever he directeth you and many more of his followers to the contrary, to teach that no ſtatute(*e*) Law can be made any where but in Parliament, even in *England*, let be *Scotland*, where to this day never any conquerour did dwell. But as for true Monarchie ſo high as the lowable lawes any where doe make it, wee are in nothing oppoſite thereto, for what have wee to doe to condemne the ſetled State and lawes of any other Nation? Certainly the royall authority of our own gracious Soveraigne ſo far as the lowable lawes of our Kingdome doe extend it, wee are ſworne in our Covenant heartily to the uttermoſt of our power to maintaine.

(*e*) *Supra. cap.* 8. 2.

The lawfulneſſe of defenſive Armes.

As for the lawfulneſſe of reſiſtance in the preſent caſe of our invaſion, I may not enter in this ſhort poſtſcript into any ſuch queſtion; onely ye may, if you pleaſe, underſtand, that it hath beene the tenet of our Church ſince the reformation, it hath beene the right and practice of our Kingdome ſince the firſt foũdation, a number of inſtances therof are approven in our ſtanding acts of Parliament unrepealed to this day, it hath beene the practice of all the reformed Churches abroad, wherein by Queene *Eliſabet*, King *Iames*, and King *Charles*, they have beene all allowed, and the moſt of them countenanced with powerfull aſſiſtance of men and money. Your ſelfe cannot deny, but in the judgment of reformed Divines, reſiſtance in many caſes is lawfull, in theſe Kingdomes where the prince is tyed in the fundament all laws by paction to his people: that this is the ſtate of the Kingdome of *Scotland*, though yee may

may deny it, yet King *Iames*, who is like to have as great underſtanding in the rights of the Crowne and Kingdo me of *Scotland* as you, or your like, gives us aſſurance that by a fundamentall Law the King of *Scotland* is obliged at his coronation to paction under his great oath the preſervation of the eſtabliſhed Religion, of the lawes of the Kingdome, of the liberties of the Subjects. (*f*) However we love your ingenuity who doe not diſſemble but profeſſe openly your minde, that when a faction about a Prince by divine providence is permitted to take courſes for the evident overthrow both of the Religion, of the lawes, of the liberties, of the goods, of the lives, and all that is deere to an whole Kingdome; that in thoſe or any other imaginable caſes of tyrāny, whole parliaments may not proceed for their defence one ſtep beyond teares, prayers, and flight: That what ever is done more by whole and conſentient nations againſt a faction of Court miſleading the Prince, no leſſe to his owne then to his Subjects ruine, is ſimply unlawfull.

(*f*) Page 195. In the Corronation, our Kings give their oath, firſt to maintaine the Religion preſently profeſſed; and to puniſh all thoſe that ſhould preſſe to alter or diſturb the profeſſion thereof: and next to maintaine the lowable and good Lawes made by their Predeceſſors: And laſtly, to maintaine the whole Countrey and every ſtate therein: And this oath in the Coronation is the cleereſt civill and fundamentall law whereby the Kings office is properly defined.

Your ſcoffes about the queſtions of Biſhops and Elders deſerve no anſwer; nothing doe wee maintaine in them but what the aſſemblies of our Church at our firſt reformation ordained and was in peaceable practice among us ever, till men of your coate by fraudulent and violent wayes for their owne ambition and avarice, ſet up their novations: wee have no other minde in thoſe queſtions then the Church of *Holland* and *France*: all our tenets are ſo well cleared by that learned *Hollander*, *Gerſome Bucerus*, as none of your partie hath yet beene bold after twenty

Our tenets about Biſhops and ruling Elders, the King hath approved.

yeares adviſement to make any reply: yea we maintaine no more in theſe queſtions then that wherewith our gracious Prince by his Commiſsioner and act of Councell in our laſt generall aſſembly hath declared himſelfe to bee well pleaſed; but ye are a notable deceaver, while ye would make the world believe that the great qneſtions betwixt you and us are alone about Biſhops and Elders, while as yee are very like (if yee be not marred) by the hands of Biſhops to bring in upon us the whole body of Popety, and to overthrow the whole civill priviledges of both the Nations without any poſsible remedy, as your ſelfe in this ſame place doth to evidently declare.

The Canterburians in all their lectures of tyrannie have the Jeſuites for their Maſters.

Upon your firſt parallell wee make but one other remarke: Yee wrong much the Jeſuites in denying them the Honour to bee your adjuncts in the re-erection of a Tyrannick & Turkiſh Monarchie in Chriſtendome: Your ambition herein is too great, it were better to admit theſe pregnant wits to bee co-partners in your glory then to venture your alone upon ſo high a deſigne. The oppoſition, which that worke cannot but ſuffer, may make it breake in your hands, if yee bee not ſupported with their effectuall aſsiſtance, in this art they are your Maiſters, yee are but meere novices, it is unjuſtice to diſſemble from whom yee have learned, if you deny your thifts from them, the world about you is not blinde, they ſee and laugh at your poore and ill contrived cunning, for who now is ignorant, that the Jeſuites above all men living have obtained long agoe the priviledg to ſit in *Machiavels* Chaire, that from

from thence, they may teach every where their lectures of tyranny, for the re-erection of a ſpirituall Monarchie in the whole Church for the Pope, in their owne Societie for the generall, in the whole unniverſe, in things temporall, a catholike monarchie for the *Spaniard*; And while theſe furtheſt ends may bee gotten compaſſed, an abſolute Monarchie for the Prince in every Countrey where they can get footing? What ever pains of old the Pope did take to weaken Emperours and Kings for the promoving of his own greatneſſe, yet now, being fully aſſured of their conſtant affection to beare his yoak, hee hath this laſt age beene as buſie as lay in his power, in lifting up of their head by the hands chiefly of the *Ieſuites*, to the top of all tyrannie, with the extreame prejudice of their ſubjects, liberties and lawes. Who elſe were the prime Counſellors of *Philip* the ſecond for to ſpoile his ancient Kingdome of *Arragon* of their great priviledges, and to bring them down to the ſame baſeneſſe of ſubjection wherein his great grandfather *Ferdinand* hath put the *Moors* of *Granada*? Who elſe did ſtir him up to begin that courſe of tyranny with *Flanders*, which hath coſt him more money already, then this day all *Europe* can command, and more men then are living *Spaniards*? Who elſe were the adviſers of K. *Lewes* the thirteenth to ſpoil his ancient Kingdom of *Navar*, and his Fathers beſtfriends, the Proteſtants, of theſe priviledges, which they had long enjoyed peaceably under former Kings? Who wakened the late King of *Pole* to preſent the yoke of tyrannie to the neck of his ancient ſubjects in *Swain*? Had the late Emperour any other movers

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to theſe cruell oppreſsions, which firſt in his owne hereditary eſtates, then in the Kingdome of *Boheme*, and laſt in the whole Empire, hee did practice to the very evident hazard of his Crowne, to the infinite and unſpeakable afflictions of *Germanie* through the mids and all the foure corners thereof; was not the main and ground quarrel of all theſe troubles, the too great affection of a Monarchik tyranny, of an abſolute dominion without tie of laws, oaths, covenants, wherwith the Jeſuits inſpired the heart of that man, otherwiſe not the worſt of Princes? Though therefore it be your craft for your better lurking to profeſſe your ſeparation from the Jeſuits in this your great enterpriſe of erecting in *Britain* a new Monarchick tyranny; yet the world is not ſo blind as you ſuppoſe, but ſeeth you clearly linked hand in hand, the Jeſuits leading the ring, and you but following and dancing to their meaſures.

2. Parallell. Wee are farre from ſubjecting the crown of our King to the will of his people.

Your ſecond parallel is wholly Jeſuitick, the thrawing of holy Scriptures unto your wicked ſcoffes at the gracious ſervants of God, the laying to our charge imputations, which never entred in our thoughts: Did any of us ever teach that Royall authority did depend upon the multitude, and that it was in their power to give Crownes to whom they would? When theſe men are bold to put in print before the eyes of the world ſuch ſlanders of us, what doe they inſtill in the eares of our King and his ſervants in their privie conferences? Shall any wonder that ſo long as ſuch men get leave to ſpread, without a reply, ſuch horrible calumnies of us, that the heart of our gracious Prince, and many about him ſhould be much inflamed to

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our hatred? What he ſpeaketh of the divine inſtitution of Kings wee doe believe it, that by God Kings do reigne, it is plain Scripture; as alſo that all advancement is neither from the Eaſt, nor the Weſt, but from the hand of the moſt high: So that all who deny to any Superiour the obedience which is due to their lawfull commands, muſt ſinne againſt God: Wee grant that ſome of our oppoſites have here a conceit which wee doe not well underſtand, they ſeeme to teach that royaltie alone, and that moſt abſolute without any limitation, is of divine inſtitution, that all other governments whether of republikes or ariſtocracies are but humane inventions oppoſite to the law of nature and firſt inſtitution of God: This State-ſpeculation ſeemeth to us a curioſity, wherewith wee have nothing to doe; it is enough for us to believe that our King is ſet over us by God as his deputy; that ſince the time our old anceſtours did chooſe *Fergus* the firſt for their King, obliging themſelves by their oath to be ruled by his race alone, according to the lawes made, and to be made with publike conſent; yea, ſince the daies of King *Kenneth* the third, to be governed by his neereſt Heire: Our ſubjection to the neereſt Heire of that Race is now ſimply unchangeable. The leaſt motion of any ſuch change hath as little come in the mind of our Nation in the dayes of King *Charles*, as in any age of the laſt two thouſand yeares, wherein our fathers have ſhewed more conſtant affection to the ſervice of his anteceſſors, then any other nation under the heaven this day to their royall families. What here yee rechant of our mind to a reſiſtance and defenſive warre in

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ſome caſes, is nothing contrary to this our profeſsion: Many bickerings have our predeceſſours had with miſleading factions, to which the Prince for a time hath given his countenance, but they were ever willing to diſtinguiſh betwixt the Prince and his miſ-informers, to ſee them puniſhed when their inſolent tyranny became intolerable; but the Prince ſetled in the full ſtrength of his authority, which for a time the cloud of theſe graſhoppers did eclipſe in the hearts of his people.

3. Parallell. The Canterburians give to the prince much more power over the Church then the Jeſuites give to the Pope.

The third point wherein ye join us with the Jeſuits, is our denying to the King the government of the Church: In this ye do us wrong, as in all the reſt, for we reject the popiſh doctrine here: They make Princes meere ſheepe, they command them to follow the Pope their Paſtour where ever hee leades, were it to the bottome of hell, without asking ſo much as *Domine quid facis*; but we eſteeme it to bee a chiefe part of the Magiſtrates office to cõmand all Churchmen to doe their dutie, and when they will not bee perſwaded with cleare reaſons, to compell them by force to reforme the corrnptions in the worſhip of God: But ye skift out here much further to an extravagance, wherein yee have no approved Divine to be your patron. You teach that all Soveraignes are the true heads of the Churches in their Dominions; ſuch ſtyles the Biſhops of *England* ſince the beginning of Q. *Eliſabets* reigne, have ever denyed to their Princes, with their owne contentment; yee will have not onely the magiſtrate to command that which is right in the ſervice of God, as *Auſtine* and we doe gladly grant, but alſo yee make it his right, were hee a profeſſed

professed Heretick or Pagan to give what Laws hee will to the Church without her consent, or so much as advice: Ye give to the Prince much more, then the *Iesuits* will grant to the Pope, to doe in the Church even without a Councell, what he thinks meetest; and if it be his pleasure to call a Councell, ye make it his only right to call either of the Laity or the Clergy, whom he will, to be members therof; & when these members are conveened, ye give to the Prince alone the power of judging and deciding, and to all others but of meere advice; except so farre as the Prince is pleased to communicate to so many of them as hee thinks meet his own decisive voice, in such a Councel, or without it; ye make it the Princes right, to destroy at his pleasure all Church-canons, Church-judicatories, and formes of divine worship, which by Laws and long customes have been established, and to impose new Confessions of Faith, new Ecclesiasticke judicatories, new Books of Canons, Liturgie, Ordination, Homilies, Psalmes, by meere Authority. All this by your perswasion yee moved our Prince to assay, but upon better information, his royall justice is now pleased to reject all such your designes, for his Majesty hath given to us assurance not only at his Campe, but by his Commissioner in our last Assembly; and we hope also that at once this assurance shall be confirmed in Parliament, that no Ecclesiasticke novation shall ever be required by his Majesty, but that whereto a free generall Assembly shall give their full assent.

In this point therfore betwixt us & our Prince there is no discrepance, neither here had we ever any diffe-

rence with any reformed Divine.

4. Parallell. About convocation of Synods wee have no queſtion with the King.

Your fourth challenge, that wee deny to the King power to convocate Aſſemblies, ye know the contrary, that we give to all Chriſtian Sovereignes ſo much intereſſe in the affaires of the Church as to convocate Aſſemblies where, and whenſoever they pleaſe: But we grant that we are no wayes of your minde in this point; that the Church may never lawfully meet in any caſe, though Hereſie and Schiſme were eating up her life, and drinking her heart bloud, without the call of the Magiſtrate, that no Church meeting at all is lawfull, not for Prayer or Sacraments without the Magiſtrates licence be firſt obtained. Is all oppoſition to you in theſe things *Ieſuitiſme?* what ever difference wee have here with you, yet with our Prince in this point we are fully agreed. Your gracious brethren and fathers, when wee had been in poſſeſsion continually after the Reformation, for common of two generall Aſſemblies yearly, by their wicked dealing ſpoiled us of all that liberty, ſo that for thirty eight years ſpace we had no generall Aſſembly to count of but two, both which were thruſt upon us againſt our heart for the advancement alone of their evill purpoſes: Yet now, thanks be to God, our Prince being well informed of the miſchant wrong your party did to us in this matter, hath granted our reaſonable deſires, if ſo be the like of you, make not this grant fruitleſſe unto us, as yee truly intend: The old Act of Parliament for yearly generall Aſſemblies, and ofter *pro re nata*, is acknowledged by the Kings Commiſsioner to be very reaſonable, and with his conſent hath paſt the Articles of our late Parliament,

ment, ſo that our Prince now is very well content that from the generall Aſſembly the higheſt Eccleſiaſtick court, being ſo frequently to be keeped, ſhould come no appeal at all to him.

Your fift and ſixt parallel are caſt together, the Kings Preſidencie in generall Aſſemblies, and Supremacie in Eccleſiaſtick affairs, yee handle theſe ſo confuſedly with ſo many wicked ſcoffings and ſcurrilous abuſing of Scripture, that your meaning can ſcarce be underſtood. We are ſo farre from denying to the Prince the place of Royall preſidencie and moderation in our Aſſemblies, as *Conſtantine* uſed it at *Nice*, and King *Iames* oft in *Scotland*, that it is one of the things our hearts moſt deſire to ſee King *Charles* poſſeſsing in his own perſon that priviledge. His Royall Supremacie we willingly yield to, ſo far as the fundamentall Laws of our Church and Kingdome extend it, yea, we make no queſtion of it in that ſenſe *Bilſon*, and the old Biſhops of *England* underſtood it. But your late commentary of the Kings Supremacie, whereby ye aſcrive to every Soveraigne much more then any *Ieſuit* ever gave to the Pope, wee doe reject it, with the Kings good leave, as before was ſaid.

The fift and ſixt Parallell.
We have no queſtion with our Prince about his preſidencie, and ſupremacie in Councels.

Your repeated cavils at our Elders, Seſsions, Presbyteries, & Aſſemblies, are not worth the anſwering: The frame of our Diſcipline eſtabliſhed by the Laws of our State, practiſed peaceably in the happieſt times of our Church, and in daily uſe ſince the firſt Reformation in *Holland*, *France*, *Suits*, and elſe-

where, without any quarrell, is now ratified by our Prince: So your mouth ſhould be ſtopped, and your tongue ſilent what ever boyling be in your breaſt.

7. Parallell. We are much further then our oppoſites from the doctrine of the Churches infallibility.

In your ſeventh Parallel, yee lay upon the *Ieſuits* and our back, that which is your owne burthen, yee might have knowne that the *Ieſuits* aſcrive to no Councell any infallibility without many diſtinctions: And as for us, none is ignorant that wee believe all meetings of men ſince the Apoſtles dayes to be fallible and ſubject to errour. Wee did indeed in our covenant promiſe to abſtaine from the practice of theſe novations, whereby yee had long keeped our poore Church in a flaming fire, till a generall Aſſembly had brought them to the touchſtone of a new triall: When the Aſſembly of *Glaſgow* had paſſed this triall upon them according to our deſire, wee embraced the Synodick ſentence, and reſolved to adhere thereto, becauſe we finde it agreeable to cleer reaſon, elſe be ſure, that all the Aſſemblies of the World ſhould never have obliged our conſciences to have believed any thing which to us did appeare erroneous. Such inſlaving of mens conſciences was a part of your tyranny among us: No orders from your hands could be extorted, till a man had ſworne and ſubſcrived ſimple obedience to all your Decrees, not only paſt, but to come: An expreſſion of any condition of conſonancie to the Word of God, or any other ſuch limitation, was a certaine note of Puritaniſme and diſaffection to the preſent government. Yea, ſuch an infallibility yee wont to aſcrive to a few of your Biſhops, let be generall Aſſemblies, that ye made a Canon for the excommunication of all, who ſhould be bold to affirme the leaſt errour in any of their workes,

workes, whether of Canons, Liturgie, Homilies, or any thing elſe, that came through their holy hands.

What here ye cavill at our rejection of your manifold corruptions of the doctrine and diſcipline of our Church, as if wee did ſet up ſo many new Articles of Faith, as yee did lately errours, which now wee doe reject, is not worth a reply: But that open Declaration which here yee make of your great affection towards the Articles of *Perth*, Epiſcopacie, Books of Service, and Canons, and great diſaffection to the very Confeſſion of Faith made by King *James*, wee cannot paſſe without obſervation. The inclination of your minde to theſe Airths, wee did truly ſuſpect by many probable ſignes; but that with your Patron, *Canterburies* permiſsion, yee ſhould ſo ſoon have been licenced to put theſe, your thoughts in print, wee did not expect: Yee will we hope hereafter eſteeme it no calumny nor want of charity in us, to avow, that notwithſtanding of our Aſſemblies Ordinance, and the Kings Majeſties command with the conſent of his Councell, to all this Nation, to ſubſcribe the abjuration of theſe novelties, yet that our poor Church is in great danger to be peſtered again with them all, ſince the like of you are countenanced to print, even to this day, ſuch ample defences of all theſe corruptions, and to give to the Service Book ſo high a commendation, that if it be true, our refuſing of it cannot be but a high ſin againſt God, and as you told us before, an intolerable inſolence before the King, whom yee teach, to diſcipline us for that fault with a ſtrange puniſhment; yee will have that rejected book reſumed and ſtuffed with a new ſupplement of more Romiſh

The Service book, Epiſcopacie, and other corruptions which the King hath commanded us to abjure, are ſtill defended by our oppoſites.

Romiſh ſtuffe, and then quickly thruſt upon us with this peremptour alternative, either quietly to beare that yoake, or preſently to bee baniſhed the land. As for Epiſcopacie, yee will have us imbrace it with as great faith as wee doe the Books of Canonick Scripture. Yee alleadge that Scripture is for neither of the two, that tradition is for both; and that tradition is to bee received with no ſmaller aſſent then a divine and undoubted faith; albeit *Canterbury* your patron permit you to print all theſe things, yet upon your word in this place, wee muſt take him for an arch-enemy to all popery.

8. Parallell. The *Canterburians* offer many moe diſgraces to Kings, then their oppoſites.

In your eighth parallell, yee object to us the excommunication of Kings: This is but your ſlander: Wee goe not ſo farre in following of *Ambroſe* courſe with the Emperour *Theodoſius*, as *Bilſon* alloweth; of our moderation in this point wee have given good proofe; for in all the troubles which your faction firſt and laſt hath moved our Princes to bring upon us, yee cannot ſay without a manifeſt lie, that ever any of us had the leaſt thought of putting upon them any Church cenſure: What yee might doe, if Kings were turned your enemies, we know not, only now when they are your benefactours, farre above your deſerving, wee ſee how courſely ye ſerve them; they muſt as profane Laicks be kept farre abacke with railes from that holy place, where ye, the Lords Prieſts, with your conſecrat and anointed bodies doe ſtand at the altar: Emperours muſt light downe from their horſes to adore you, they muſt acknowledge their Crowns to be ſo far ſubject to your Miters, as the body is to the ſoul, or a man to God. (g)

(g) *Supra c.3.M.N.*

Readily

Readily ſo baſe perſons might get a whip of you ſpirituall rod, if once yee were firmly eſtabliſhed in your epiſcopall thrones, as long agoe ye would have beene, if theſe turbulent Puritans, who ſtill have beene rocking and keeping your chaires in motion, had beene put out of the World. What thornes Biſhops have beene in the ſides of Kings, ſpecially in *England*, the Chronicles doe record, and above all other Biſhops, theſe of *Canterbury*, the miſchant conſpiracie of one of them with *Henry* of *Darby* againſt his great Benefactour *Richard* the Second, ought never to be out of King *Charles* eye: No paſſage of the Engliſh ſtory is more worthy of his meditation.

In the ninth Parallel, your ſcoffing and railing vein floweth after the old manner; yee object our annulling of the Acts of Parliament by the Decrees of our Aſſembly, and the extending of the power of our Synods to many Secular affaires: Doubtleſſe ye are the men, who by your ſhoulders moſt carefully will underprop the decaying of Parliaments ſlighted in any of their due rights: Alwayes remember your owne, and your brethrens Tenets, whereby ye make all Parliaments but meere ciphers, the arbitrary Councels of the Prince, to which by his Letters hee hath right to call what Commiſſioners hee will, and hold back whom he pleaſeth; with whom or without whom, as he thinketh meet, it is his only right to make, to interpret, to aboliſh Lawes, to publiſh them by himſelfe alone, and command them by a meere Proclamation to be received by all the Subjects, without the conſent or advice of any man, further then is his pleaſure to crave: This your brethren oft in formall tearms,

9. Parallell. We are nothing oppoſite to the power of Parliaments, but ye make Parlaments to be meere ciphers.

(h) *Supra cap.* 8. E. E. F. F. G. G. *&c.*

tearms,(h) and your ſelf in the ſame page ſets down in effect. What yee ſpeake of our encroaching upon Parliaments, is no ways true, only ſome evill acts of your evidently corrupted Aſſemblies whereto ye had obtained by your familiar arts of fraud and force: the ratification of ſome Parliaments wee did recognoſce, and that alone in their Eccleſiaſtick part, with the good leave of the Kings Commiſſioner: As for the civill ſanction of Parliament, according to the ordinary Eccleſiaſtick proceeding of our Church in all bygone times, wee did appoint Commiſsioners from our Aſſembly to ſupplicate the Parliament for the abolition thereof. Neither doe wee meddle at all in our Synods with Secular affaires, remember what your ſelfe in your Canons doe pronounce, to bee the due and lawfull ſubject of Eccleſiaſticke juriſdiction, yee will finde that our generall Aſſemblies did never take in ſo much matter as ye appropriate to any of your Officiall Courts. Our Act anent the going of Mils and Salt-pans upon the Sabbath day, was but a renovation, and that with the Commiſsioners conſent, of an old Act in a former Aſſembly, whereat King *James* was preſent: It ſeemeth it grieveth you to ſee the Sabbath ſanctified among us, that yee are but like your brethren, to whom Sunday is no Sabbath, but a day wherein Games of all kinde, alſo divers kinds of Husband-labour ſhould publikely be allowed, for the croſsing of that Jewiſh ſuperſtition, whereby Puritans abuſe that Feſtivall. What further here yee object of our unwillingneſſe to ſubſcribe at the Councels direction the Covenant, as it was dated in the yeare 1581, without the application of it to your

later

later corruptions, which addition wee had ſworne before, yee will finde that we had good reaſon ſo to doo, your ſelfe being Judg; for yee tell us that all theſe your corruptions, even the Service-booke it ſelfe, are very conſonant with that Covenant, and that the main end why the ſubſcription thereof was urged, was the clean quitting of theſe additions formerly ſworn and now by the mercy of God fully approven by the King, by his Commiſſioner, by his Councell by the aſſembly, by the Articles of Parliament, and all, but men of your ſtuffe who reſolve to die, let all the world about you be never ſo fickle, with the untainted glory of conſtant obſtinacie.

In your tenth Parallel, Ye act the *Ieſuit* ſo perfectly that few hereafter will hope for the praiſe of going beyond you in their arts: your pen drops ſo many ſentences, ſo many curſed lies, ſo many blaſphemous wreſtings of mens words and writs, deny wee the oath of alleageance, the words of our Covenant and mutuall defence whereupon yee would build that denyall, let bee that they are approven by our King as ſaid is; do they not ſtand expreſly in K. *James* Covenant, yea in the very firſt Confeſſion of our Faith? is not our late Covenant an expreſſe renewing of our oath of alleageance in ſo ſtrict termes as is poſſible? did our armed defence, in that deſperate extremity which your faction puts us unto, import any danger to the Kings perſon or Crown? Did wee not then before all the world give a ſufficient proofe of our humble loyalty and practice of our covenant? At the very hight of all our advantages and your too well known unreadineſs at that time for fighting, at the leaſt appearance of his Majeſties minde, to lay by

10. Parallell. Both our Covenant and poſteriour proceedings ſhew us no wayes to be oppoſite to the Oath of Alleageance.

armes, to leave the profecution of your bloudy deſires, were we not content to caſt ourſelves at his feete, to put our Munition in his hand, & all our Caſtles in his power, to bee ſtocks to our feete, and ropes to our necks: had our hearts beene in the leaſt meaſure ſo treaſonable as you ſlander, would theſe have been our actions?

What yee ſpeake of our forbeares actions in Queene *Regent* and Queene *Maries* daies, yee are into it, but anſwerable to your name a true Jeſuite; The defence of the Religion and Liberties of the Kingdom againſt the Guiſian uſurpations in the minority of our Queen, and our Queenes uoluntar dimiſſion of the government to her ſonne King *Iames*, after many unſpeakable miſaccidents. theſe and ſuch like proceedings of our forbeares, confirmed by our ſtanding Acts of Parliament, *Jeſuits* of old wont to blaſpheme, but all the reformed, and none more then the Biſhops of *England*, ſpecially Doctor *Bilſon* do vindicate from their wicked aſperſions, which yet yee have a ſtomack to reſorbe, to ſpew them out once again upon our face: but yee are priviledged to ſpeake all your pleaſure, for you are here on a ſtage under the maske of a furious frantick Jeſuit, at the back of this Curtain, yee may belch out what yee will, all is conforme to the perſon yee ſuſtaine.

11,12,13. Parallell. Blinde obedience to mens laws, binding of the conſcience by them, Works of Supererogation are not ours, but your Tenets.

In your eleventh, twelfth, and thirteenth parrallel yee doe but toy; the three faults yee object to us of blind obedience, of binding the conſcience, & works of Supererogation, wee are free of them all: But ſee if you can free your owne faction of any one thereof, for your brethren teach, that all men muſt give quick obedience unto all their injunctions, not onely in the midſt of their deepeſt

deepeſt ignorance of any reaſon for theſe injunctions, but alſo in the midſt of never ſo many doubts and perplexities and ſtrong inclinations to thinke your acts moſt unlawful. Yee will admit neither ignorance nor the greateſt doubtings to bee any impediment to the preſent obedience of your epiſcopall injunctions; How farre is this from that yee pronounce in us, blinde obedience? Againe yee make all the commandements of the Church to bee branches of the fifth command, and to bee obeyed as the precepts of God, which wee ſuppone doe binde the conſcience. For the third, yee teach more merit of works then *Bellarmine*, yea, yee proclame that the following of the counſels of perfection, that the keeping of the three Monaſtick vowes doth deſerve an augmentation as ye call it, an *Aureola* above common happineſſe.

In your fourteenth alſo yee caſt upon us your owne domeſtick fault of equivocation: are you ignorant how your brethren the Biſhops of Scotland did ſweare their famous caveats: in the very time while they were dreſſing for our Church, their Canons and Liturgie, which the large declaration tells us, were alwaies in hand from the ſixteenth yeare to the thirtie eighth; how oft did they ſweare to many who proponed to them their feares of their underminding practices, that they were all utterly ignorant of all further novations to bee brought into our Church? As for theſe matters wherein yee make us equivocators, we were farre in any of them from that crime: Wee truly without any equivocation doe thinke our Covenant to bee for the King, and no wayes againſt either his perſon or authority; wee thinke in our minde, that in ſome caſes reſiſtance

14. Parallell. No equivocation uſed by us in any of our proceedings.

ſtance to Princes is much better ſervice, and one day will bee ſo acknowledged, then preſent obedience. How oft have Princes profeſſed at laſt themſelves much more beholden to thoſe who with diſplayed banners have come againſt their campe, then to others, who by their flattering ſervices and wicked perſwaſions, moved them to take up their unjuſt arms. Ye do well by the paſſages of K. *Iames* writs which he let fal in paſſion againſt ſome few perſons as himſelfe profeſſeth, to incite King *Charles* to deſtroy the whole generation of your oppoſites.

For that equivocation which ye object to ſome in their ſubſcribing of the Covenant at the Commiſſioner and Councels direction, ſufficient ſatisfaction is given long agoe to all reaſonable men by publiſhed writs: The matter ſhortly was this, one of your factions ingines, to draw us ſubtily from the Covenant wherin we did abjure Biſhops, Books, & the reſt of your novations which were contrarie to the Doctrine and Diſcipline of our Church, was a new ſubſcription to the firſt part of this Covenant as it was firſt ſet downe in the yeere one thouſand five hundred and eighty, without our late addition, wherin it was applied to your newly obtruded novations: Upon hope by this new ſubſcription, that not onely, the formerly ſubſcribed addition and abjuration of theſe novelties expreſſed in that addition, ſhould be forgotten, but alſo that means ſhould bee gotten to perſwade that theſe once abjured novations were in nothing contrary to the Kings Covenant, yea that all of them were ſo much conforme to it, and virtually contained therein that all the ſubſcribers ſhould find themſelves obliged by that oath and ſubſcription to embrace the articles of *Perth*, the Ca-

nons

nons, the Liturgie, and all the intended novations, at leaſt, without all doubt Epiſcopacie, the fountaine whence the reſt had proceeded; and from which they knew they would flow againe in due time, if it alone could bee gotten preſerved: this was the true intention of the Commiſſioner in preſſing that new ſubſcription, as his Grace did publiſh thereafter in print, but in the firſt propoſition of that new oath all ſuch deſigne was carefully concealed, yet wiſe men amongſt us, fearing and foreſeeing the plot, did carefully diſſwade that new ſubſcription as a dangerous maſter-piece invented for the utter deſtruction of the true ſenſe of our firſt ſubſcribed covenant, their advice was heard by the moſt part, who thereupon refuſed that new ſubſcription, yet ſome knowing perfectly well, that the Covenant in the one thouſand five hundred eighty one did not include Epiſcopacie, or any of the late novations, but cleerely enough excluded them; ſince the Commiſſioner his G. in the propoſing that ſubſcription, did make no declaration at all, neither of his owne, nor of his Maſter the Kings minde, to have Epiſcopacie, or any of theſe novations included in that Covenant, they were content at his deſire to ſubſcribe it, but with this expreſſe declaration which they required and obtained to bee regiſtrate in the Councell Books (ſo far were they from any equivocation) that they did ſubſcribe that Covenant in that ſame ſenſe, and no other, wherein it was underſtood at the firſt framing in the one thouſand five hundred and eighty. What that ſenſe was, we had for a time too much diſpute, but at laſt the Regiſters of our Church in the generall Aſſembly, being carefully caſt over, it was found that the

Doctrine and Diſcipline of our Church in that eightieth yeare, did run ſo croſſe to Epiſcopacy, to *Perth* Articles, to the Liturgie, and all the reſt of our troubleſome Novelties, that whoſoever did heartily ſubſcribe the Covenant of our Church in that ſenſe, it behoved to have in the yeare of its firſt framing, did ſtand no leſſe obliged thereby to renounce the poſteriour Novations, then thoſe who had ſubſcribed the other Covenant with the addition, wherein all theſe Novations were expreſly named: It was found even in our laſt Aſſembly, whereto *Traquaire* according to his Commiſsion from the King did conſent, that both theſe Covenants, that with the application, and that without the application, were but both one. So that your equivocation, whereupon your brethren alſo have too much tinkled, is cleared without the diſgrace of any, but the like of you, who were the authours of all the miſtake, that for a time was in this matter.

15. Parallell. The fifteenth parallel of your *piæ fraudes* is but like the reſt, the ground of this great commotion could not be the malecontentment of any man, for loſſe of what they poſſeſſed in the tythes, or any thing elſe of the Church patrimonie, or for want of ſuch favour they deſired to have with their Prince: All theſe are but ſilly fables: Theſe whoſe hand hath beene prime in this high affaire from the beginning, hath had very little, or no entereſſe at all in any part of the Church patrimonie; yee may know that the moſt of the tithes were in the hands of the not covenanting Lords, and that the ſmall portion which remained with Covenanters, was made ſo ſure to them as the King and his

his lawes were able to make it. Alſo it is very well kuowne that the chiefe in the Covenant, had ſo much favor of their Prince as their heart could wiſh, which they conſtantly did brooke, till their zeale unto this cauſe did crack their credit. Yee are exceedingly injurious to ſay, that we did ever ſlander our King with any idolatrie, with any poperie; our thoughts of that gracious Prince are farre more conſiderate, and our words of ſo ſacred a perſon more full of due regard: But indeed though wee both ſay, Preach, and print that ſo long as the like of you get leave to poſſeſſe his eare, wee can have little hope that any true Proteſtant, ſo farre as yee are able, ſhall ever get living in quiet in this Iſle: and though wee avow that by the Service-booke and other novations, yee intended to make us all trot back againe unto *Rome*, believe us, that in thoſe ſpeeches wee wrong not our minde, that wee ſpeake no other then wee thinke, and wee hope now have given tolerable evidence for theſe our thoughts and ſpeeches, though yee and the Pope both ſhould laugh in the *Sardonian* faſhion when yee are like to loſe your game.

The laſt Parallell. The patterne of a perfect Jeſuit.

In your laſt parallell your motion, that it may appeare to bee naturall, is ſwifter then at the beginning; yee here overcome your very ſelfe, and any Jeſuit I have ever read in vileneſſe of lies, ſlanders, filthie ſpeeches, railings, ſcoffings and blaſphemous abuſe of the holy Scripture to all this ſtuffe. Yee prove a good Scholler to your Maſters, *Petronius Arbiter*, *Lucian*, *Rabelais*; none that come in your way whether men or women, whether living or dead,

Nobles

Nobles, Paſtors, Commanders, People, may eſcape the fier and filth of your envenomed tongue: All your oppoſits, if the King can bee perſwaded to follow your adviſe, muſt quickly bee packing out of theſe dominions as the vileſt traitors; but to our Nobles and leaders yee will not ſhew ſuch favour; they, as yee tell us, with *Ravilliack* and *Coppinger*, muſt bee hanged, drawne, quartered, and buried with the buriall of an Aſſe. That Jeſuit *Abernethy* ſhould have become Proteſtant yee cannot abide with patience, for ſo is the doctrine of your ſociety that ſeparation from *Rome* is needeleſſe.

Generall *Leſlie*: vindication.

That noble Gentleman *Generall Leſlie* cannot eſcape the ſcrapes of your empoiſoned pen; ye are on a ſtage playing the part of a *Furioſo*, who ever commeth in your way, the firſt dirt and ſtones ye can gripe muſt flee at their faces. When ye have ſearched that great perſonage from his birth, to his old age, nothing can yee eſpie in all his life whereupon to faſten your tuske, but that which among all Nations, as well barbarous as civill, hath ever beene reputed a marke of honour, and matter of gloriation: When yee have curiouſly eyed that excellent piece, from top to toe, your malice can eſpie no blemiſh, but a skar of an old moſt honourable wound, which maketh him the more glorious, with all who underſtand the tearmes of true honour, and the dearer to every one who hath any ſponk of affection toward that ſervice wherein that wound, among many moe, was received by him: But yee and your like cannot hold in the paſſion of your ſoule, but muſt vent your hatred and malice,

your

your diſdainfull indignation againſt all the valorous acts of any in the reformed religion, againſt the Popiſh party, whether in theſe days or in the days of our forefathers. Ye cannot diſſemble your paſsionate affection to the ſide of Q. *Mary* at our firſt reformation; rather, ere your loyall heart had played the pranks of the rebellion; the treaſon, and what not of our anceſtors, ye would have joined with the enemies of our Church and ſtate, for the cutting off of the bleſſed root of King *Charles* his race, for the ſetling upon the Throne of *Britaine* after the diſpatch of Queene *Eliſabet* and K. *James*, theſe Hereticall Schiſmaticks, the poſterity of *John* of *Auſtria*, of the duke of *Norfolke*, or of any whom it ſhould have pleaſed the Pope, the Catholike King, and Duke of *Guiſe* to have matched with Queene *Mary*: Thus doe yee and your faction ſtand affected toward the former age, neither is your minde any better toward this preſent: The *Dutch* Princes, and the head of their league that true *Heros*, that wonder of the World, the King of *Swane*, muſt all bee to you but Villains and traitours, who for their zeale to the reformed Religion and Liberties of *Germanie*, durſt be ſo peart as to lift up armes to ſtop that very farre advanced reformation of *Ferdinand*: The wounds that famous *Leſlie* did get in this cauſe, muſt bee ſlandered and made a matter of reproach to you and your like; but it is good that men of honour doe thinke of you and your language as it is. Who is acquainted with the World abroad, they know full well that *Leſlies* moſt valorous, very wiſe, and happy deportments in the warres over ſea,

have brought more true Glory to our Nation, then the carriage of any man, who went out of our land theſe many ages: Certainly, this brave Souldiers late conduct of our Nation in the time of the greateſt danger that our land did ſee theſe hundred yeers, was ſo full of wiſdome, ſtoutneſſe, moderation, ſucceſſe, that his memory will be fragrant and bleſſed in all generationu to our poſterity. The ſight of that mans vertues did draw to him ſo much love from all that followed his Campe, and ſo much honour from all the Engliſh Nobility, that ſerved in the oppoſite armie, that wee may ſay truly, There liveth not in this Iſle, a gentle-man of comparable reputation with all ſorts of men, except alone of you in the faction, by whoſe hearts to bee hated, by whoſe pens to bee defamed, it is an increaſe of contentment and praiſe to all honeſt men.

But beeing unable to ſtand any longer upon your dung hill, leſt I be ſuffocate with the ſtinke thereof, I muſt turn my back and flee leaving you to dwel upon theſe your excrements; & if ſo be ye cannot be drawn from them, to die, and be buried therein: onely in my parting a little of one purpoſe which ſo oft in your whole writ yee inculcate.

Wee agree in our Tenets of Epiſcopacie with all the Reformed abroad.

Ye will have us in the doctrine of Epiſcopacie to differ from all other reformed Churches, yet it will appeare to thoſe who goe not beyond the very paſſages your ſelfe doth bring in this matter, that betwixt us and any reformed Church there is no diſcrepance at all. For that Epiſcopacie which yee maintaine, beſides the manifold unhappy accidents that uſe

uſe to hing both upon the perſons and office which your ſelfe will ſcarce defend, hath into it eſſentially, the power of ordination and all Eccleſiaſtick juriſdiction annexed, and that by a divine right, to the perſon of one man in a whole dioceſſe: that ever any reformed Divine, except ſome few and that but lately in *England*, did approve let be commend ſuch an office, it is ſo falſe as any thing can bee: That kind of Epiſcopacie whereof the Divines, yee alleage ſpeake of, is ſo far from the preſent Engliſh and late Scottiſh one, as light is from darkneſſe, as reformed doctrine, from groſſe Poperie, contrary both to the word of God, and al ſound antiquity. Beſide, even that kind of Epiſcopacie which they ſeem not much to oppoſe, is ſuch an office as they make to bee no way neceſſary in any Church, but removeable out of all, to which they thought never meet to give any footing in their owne Churches, but at the beginning did caſt it out, and to this day have carefully holden it at the doore: This, yee cannot be ignorant, is the knowne practice let bee the Doctrine of all the Reformed Churches over Sea, and of all their Divines without the exception of one man. Doe you think that any of them will be offended with us for following their owne example, for caſting out that which they have rejected before us upon leſſe occaſions? For it is certaine that Epiſcopacie is no way ſo oppoſite to the Diſcipline of any Reformed Church, as to that Diſcipline which many Aſſemblies and Parliaments have ſetled in our land; it is certaine that no Church over ſea hath ever beene

halfe ſo much grieved with that unhappy office as ours oft times hath beene: wee all know that from it alone hath flowed all themiſeries, ſchiſmes, dangers, wherewith our Church ſince the reformation hath bin vexed, none of us is ignorant that this office was the onely horſe whereupon our later novations of *Perth* articles, high Commiſſion, Liturgie, Canons came riding unto us: And now the world may ſee that it is onely Biſhops that threaten this whole Iſle with the danger of the moſt cruell war it ſaw theſe 500 yeeres. That any reaſonable man will blame us for our firme reſolution to oppoſe their re-entrie among us for ever, wee doe not feare, for beſide that our whole Land is all-utterly impatient of their burthen, our laſt two generall aſſemblies, and articles of our late Parliament, with our Princes approbation, have ordained their office to be abjured by our whole nation with ſolemne oath and ſubſcription. As for our neighbour Churches in *England* and *Ireland*, though hitherto wee have beene moſt ſparing, to meddle with any thing which concerneth them, yet now ſince yee put us ſo hardly to it, wee cannot diſſemble any longer our hearty wiſhes, that ſince the Biſhops there, beſide the manifold evils, that is in the office, which they doe uſe and defend, and the needleſneſſe of it; ſince I ſay their Biſhops have been the firſt fountaine of all our Churches trouble, ſince they are the prime inſtruments which now infect this Iſle with *Arminianiſme*, and Poperie; ſince they have raiſed, and yet doe furher ſo hot a perſecution againſt our whole nation in *Ireland*, as no reformed

med Church to this day hath ever beene acquainted with; ſince after our full agreement with our gracious King, and neighbour nation of *England* they without any cauſe, that yet wee know, or can hear tell of, have beene the bellowes to kindle the wrath of our King againſt us, to ſtir up a moſt bloudy war for the undoing (if God prevent it not) firſt of the moſt flouriſhing Churches in theſe dominions, and then of the whole reformed elſewhere, wee profeſſe it our wiſh to God, that the King and this preſent Parliament might ſeriouſly conſider, if it were not for the good of the Crowne, for the welfare of their Nation, for the peace of their Church, that *England* after the example of all the reformed ſhould rid themſelves at laſt of their Biſhops trouble, as they did of old, without any repentance to this day, of their Abbots and Monks: This we conceive would much increaſe the joy and proſperity of all the three Dominions.

FINIS.